

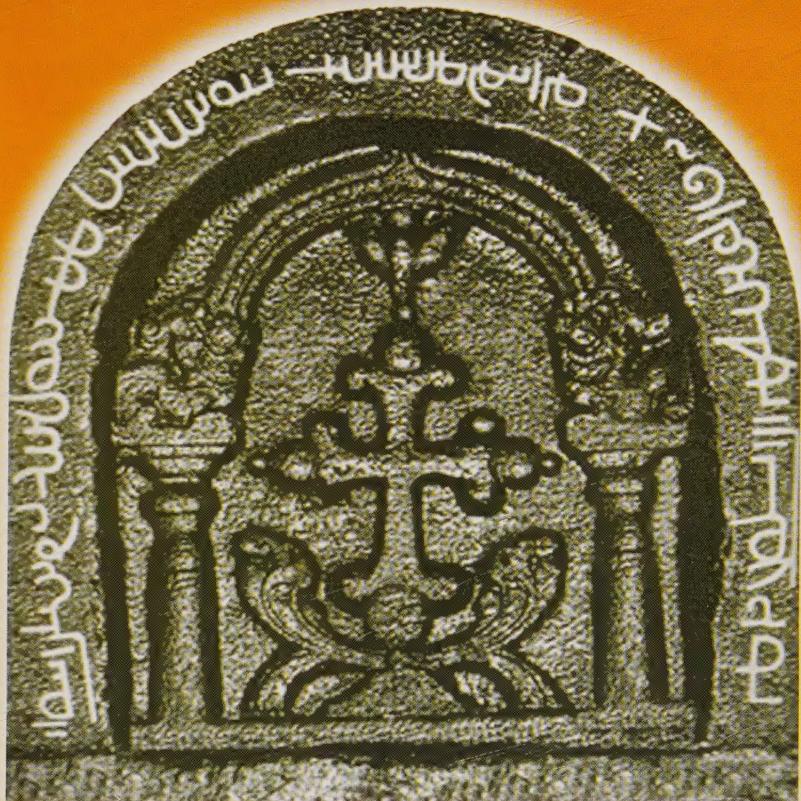
ISSN 0258 - 1744

CHRISTIAN ORIENT

A JOURNAL OF EASTERN CHURCHES FOR CREATIVE THEOLOGICAL THINKING

JUNE 2015

VOL. XXXVI NO. 2



LITURGY

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RESTORATION AND RENEWAL OF

SYRO-MALABAR LITURGY

Dr. Jean Mathew S.H.

NEWS

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Editorial

The purpose of liturgical studies goes far beyond mere academic concerns. Since liturgy is intrinsically related to the very life of the Church, the proper life in the Church is very much dependant on her celebration of liturgy. This truth is well established in the Second Vatican Council's Constitution on liturgy. "Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows." (*Scorosanctum Concilium* 10) The present issue of *Christian Orient*, dedicated to liturgical studies, aims at keeping a proper balance between the academic concern of liturgy and the pastoral concern emphasising the relevance of liturgy in the life of the faithful.

The first article by Prof. John Moolan, is on the Christianisation of Jewish days. This study provides us with a basis for the Christian understanding of sacred time. It starts with the discussion of Sunday, the Christian Sabbath. Sunday is not just a Christian substitute of the Jewish Sabbath. It is very much related to the mystery of Christ and hence fundamental to the life of Christians. The essence of Sunday celebration is related to the great events in the life of Christ and that of the Church. Therefore, the life of Christians is existentially bound to the Sunday celebration. Though the theological import of Sunday is radically different from that of the Jewish Sabbath, as regards the celebration of Sunday, we observe considerable Jewish influence. The article examines the Jewish

background of Easter, the Christian Pasch and explores the development of the celebration of Easter in the early centuries. It also discusses the fast in association with Easter, fasts of Mondays and Fridays and the commemoration of martyrs.

The second article on the teachings of the Church on Eucharistic devotions by Dr. Sebastian Chalakkal explores the various dimensions of the Eucharistic devotions. In the beginning of this study there is a short historical description on the reservation of the Eucharist in the early Church. Along with this we find the description of the origin of the Eucharistic devotions in the Church. This article then discusses the different Eucharistic devotions which were started in the Church during the medieval period, and those which are still practised in the Church. The final part of the study deals with the teaching of the Church on the Eucharistic devotions. There is a systematic presentation of the teaching of the Church on the Eucharistic devotions based on the various ecclesiastical documents. In the concluding observations the author asserts that the fact underlying all the Eucharistic devotions is the faith in Christ's real presence in the Eucharist. According to him, the worship of Christ present in the tabernacle is the best continuation of the Eucharistic celebration. However, the author warns us that the devotion to Eucharist cannot and should not be considered apart from the liturgical worship of the Eucharist.

The cosmic dimension of Eucharist is the central theme of the article titled *Cosmogenesis vivified by the Eucharist*. This study by the editor of the present issue of *Christian Orient*, discusses the various aspects of cosmogenesis in Teilhard's understanding and applies them into the different elements of the Eucharistic celebration in the Syro-Malabar tradition (East Syriac tradition). It is true that all Christian anaphoras speak about God's work of creation. However, the East Syriac Qurbana lays special emphasis on the theme of God as the Creator and Lord of cosmos. The East Syriac Qurbana celebrates the mystery of Christ, the 'Lord of All', that is, the Lord of heaven and the universe. *Lakhu Mara*, the resurrection hymn, praises Christ as the Lord of this universe and of the future world of heaven. The East Syriac Qurbana sees Eucharist as the most effective means for the transformation of creation. In Teilhard's understanding the cosmogenesis envisages continuous transformation of the created universe. The Eucharist also envisages such a continuous transformation. From the perspective of the Eucharistic celebration, cosmogenesis may be realized through the transformation of the physical universe and consecration of the human beings. This study shows that the cosmogenesis inevitably envisages the transformation of the cosmos including the transformation of the human beings. The prayers of the Syro-Malabar Qurbana make it clear that such a transformation of the cosmos is essentially the transformation oriented towards Christ. Thus based on the Syro-Malabar Qurbana

this study establishes that cosmogenesis is indeed Christogenesis.

The final article is on the liturgical renewal in the Syro-Malabar Church. Sr. Jean Mathew examines the impact of the Second Vatican Council decree on Oriental Churches, on the restoration of the liturgical tradition of the Syro-Malabar Church. Even though the Church is already celebrating the golden jubilee of the Second Vatican Council, it is a serious question whether the documents of the Council had due impact on the life of the Church. The formation of the decree on the Oriental Churches was precisely in view of promoting the liturgical, theological and spiritual heritage of the Oriental Churches. Sr. Jean Mathew's study shows that the teaching of the Council did not have proper impact on the work of the restoration of Syro-Malabar liturgy. The author makes it clear that a decisive restoration of the liturgy had been made in the Syro-Malabar Church even before the Second Vatican Council. The 1960 Taksa already contains many changes which the Council Fathers later proposed. However, according to Jean Mathew, the post-conciliar work of the restoration of the Syro-Malabar liturgical texts was not duly guided by the Council teachings. She proposes a thorough examination of our Eastern heritage in the light of the teachings of *Orientalium Ecclesiarum*. According to the author, there is great scope for true advancement in the field of liturgy, if the teachings of the Council Fathers are properly implemented in the Syro-Malabar Church.

Pauly Maniyattu

Early Christianisation of Jewish Days

Prof. Dr. John Moolan

Introduction

Early Christians, following Jesus and the apostles, had a great sense of appreciation for Jewish Traditions that they partook daily the temple sacrifices and regularly attended synagogue worships. This they did with the purpose of Christianising those practices to attaining the target of the economy of salvation (*Mdabranutha*) fulfilled in Christ. During the first three centuries, this attempt was very strong that they did not even hesitate to uphold Christianised Jewish traditions in day-to-day life. The following study includes the Christianisation of Jewish feast and fast days together with saints' commemoration days for down through the first three centuries.

The first three centuries' Christian outlook theologised paschal dimension of Sundays and the seven Jewish feast days. Whereas in the second century, the Christians substituted the Jewish annual feast of Pasch (Ex 12:1-13; 21-32) to their annual feast of Resurrection of Jesus, the true Pasch, as the centre of salvation history. While the third century aimed at the theologising of Jewish fasting days and martyr memorial days.

I. First Century

Two important developments during this period were the significance of Sunday and the Christian sense of participation in

Jewish feasts. The early Christians strictly followed up the Jewish traditions in imitation of Jesus and the apostles. Nevertheless, they gave always Christ orientation to all such situations. This attempt based on the salvific acts of Christ for the redemption of humanity opened up a new horizon to the practical aspects of Christian life in search of retaining the actualisation of Christ experience always with them.

1. Sunday

Almost all the post resurrection appearances took place on Sundays, the first and the eighth day of the week. Appearances on the first day were to the Mary Magdalene (Mk 16:9), the disciples to Emmaus (Lk 24:13), and the apostles (Jn 20:19); on the eighth day appearance was to the apostle Thomas (Jn 20:26). The only appearance without specifying the day was that which took place to the apostles at the sea of Tiberius (Jn 21:1). However, a week has only seven days, the significance of the eighth day as Sunday is purely eschatological as the expected day of the second coming of Christ to begin a new world.¹

a. Naming of Days

The naming of seven days in a week, based on quarterly subdivision of a lunar month (29 days, 12 hours, 44 minutes),

¹ Letter of Barnabas (before 130) 15.

originated several thousand years ago in BC among the Semitic people in the Near East.² They simply called the days as the first day, second day, third day, fourth day, fifth day, sixth day, and seventh day of the week. The Egyptian astrological notion divided the year into seven-day units of seven celestial units (the sun, the moon, Mars, Mercury, Jupiter, Venus, and Saturn) as their pagan deities, where seven was considered always a propitious (heave-sent hopeful) number. The Germanic people renamed four weekdays (from third to sixth) after their own deities as

Tiw's-day (god of war), Woden's-day (god of magic), Thor's-day (god of sky), and Frigg's-day (goddess of love). The Jews never gave the names of heavenly luminaries to the days of the week, but following the Semitic tradition they counted week days as first day, second day, and so on, but with respective titles for the sixth and seventh days as "Preparation Day" (Mk 15:42) and "Sabbath Day" (Ex 20:10; 31:15; 35:2; Lev 23:3; Deut 5:14). Emperor Constantine in 321 established the present system of calling weekdays as Sunday to Saturday in the Roman calendar.

| Semitic | Egyptian | Germanic | Jewish | Roman |
|-------------|---------------|--------------|-----------------|------------------------------------|
| First day | Sun's-day | Sun's-day | First day | Sunday (<i>Dies Solis</i>) |
| Second day | Moon's-day | Moon's-day | Second day | Monday (<i>Dies Lunae</i>) |
| Third day | Mars'-day | Tiw's-day | Third day | Tuesday (<i>Dies Martis</i>) |
| Fourth day | Mercury's-day | Woden's-day | Fourth day | Wednesday (<i>Dies Mercurii</i>) |
| Fifth day | Jupiter's-day | Thor's-day | Fifth day | Thursday (<i>Dies Jovis</i>) |
| Sixth day | Venus'-day | Frigg's-day | Preparation day | Friday (<i>Dies Veneris</i>) |
| Seventh day | Saturn's-day | Saturn's-day | Sabbath day | Saturday (<i>Dies Saturni</i>) |

b. Christianisation

Among the weekdays, Sunday as the first/eighth day is the present basis and nucleus of the Church calendar (SC 106). The worshiping day of the early Christians was not the Jewish seventh day of Sabbath, but Sunday, the first/eighth day of the week. They

never preoccupied with any other day of the week due to Sunday's special importance of resurrection with its expected eschatological fulfilment at the end of time.

It was Justin the Martyr (d.165), who first introduced the name Sunday in Christian liturgy saying, "On the day called Sunday, all

² G.Dues, *Catholic Customs and Traditions* (Mystic, 1998)31; *Lunar month definition*, online accessed 1.2.2015.

who live in cities or in country gather together in one place.”³ This change might have made in view of spreading the Gospel due to the universal recognition of Sunday, and for the Christianisation of Sunday from pagan sun worship to the symbolism of Christian worship. Christians recognised Sunday (sun’s day) as their worshipping day symbolising Christ, ‘the Sun of Justice’ (Mal 4:2), ‘the light of the world’ (Jn 8:12; 9:5; 12:46), ‘the light of revelation to the gentiles’ (Lk 2:32), and ‘the true light that enlightens every one’ (Jn 1:9).

(1) Jewish Influence

Though the Sunday worship is purely Christian, the counting of the day from evening to evening is of Jewish influence⁴ in imitation of the Semitic reckoning,⁵ which differed from the Roman reckoning of midnight to midnight. Sunday worship took place on Saturday evening, the beginning of Sunday, at around 6 p.m. just as the Jews observed their Sabbath (seventh day/Saturday) service at the preparation day

evening (sixth day/Friday). The uniqueness of this day was established with an Easter vigil office before the breaking of the bread as the Eucharistic celebration (Acts 20:7-11). As a result, Sunday became a day of joy and of baptism,⁶ where fasting and kneeling were prohibited.⁷

(2) Different Names

The early Christians named Sunday in various ways due to the importance of various themes stressed on this day.⁸ “Resurrection Day” stressed resurrection, “Lord’s Day” (Rev 1:10; *Didache* 14) recommended worship, “Agape Day” emphasised charity meal, “Gathering Day” promoted *koinonia*, “Contribution Day” encouraged collection for the widows and poor, and “Eighth Day” indicated the eschatological new beginning.⁹ The “first and eighth day” of the week emphasise the eschatological dimension, because the eighth (day) will be like the first when the first life will be restored to the eternity.¹⁰

³ 1 Apology 67; A.C.Coxe, *The Apostolic Fathers, Ante-Nicene Fathers I* (Michigan, 1967) 186.

⁴ G.Dix, *The Shape of the Liturgy* (London, 1978) 337.

⁵ P.F.Bradshaw, *The Search for the Origin of Christian Worship: Sources and Methods for the Study of Early Liturgy* (Oxford, 1992) 192.

⁶ P.G.Cobb, “The History of the Christian Year”, in C.Jones, G.Wainwright, E.Yarnold, eds., *The Study of the Liturgy* (London, 1979) 404.

⁷ Tertullian, *de Cor.*3; *De Orat.*23; Cassian, *Institutes* 2.18; Council of Nicaea, canon 20.

⁸ A.Adam, *The Liturgical Year* (New York, 1981) 39-45.

⁹ J.Daniélou, *The Bible and the Liturgy* (Michigan, 1979) 242-286; R.J.Bauckham, “Sabbath and Sunday in the Post-Apostolic Church” in D.A.Carson, ed., *From Sabbath to Lord’s Day: A Biblical, Historical, and Theological Investigation* (Michigan, 1982) 251-298.

¹⁰ Augustine, *Ep.* 55.17.

Naming of Sunday

| Sunday | Thematic Impacts |
|--------------------------|--|
| First day day | Resurrection appearance day (Mk 16:9; Lk 24:13; Jn 20:19) Contribution for the poor (1 Cor 16:2) Gathering day to break the bread or agape day (Acts 20:7) |
| Eighth day Lord's day | Resurrection appearance day (Jn 20:26) with the vision of <i>Parousia</i> Worshipping day (1 Cor 5:5; 2Cor 1:14; 1 Thes 5:2; 2 Pet 3: 10; Rev 1:10) |

As a result, the Sunday celebration became their weekly Pasch. The highlight of this celebration was the ritual blessing of the Eucharistic bread and cup (1 Cor 11:23-26), preceded by the agape meal or 'love feast', a regular charity meal for widows and the poor to maintain fellowship within the Christian community (1 Cor 11:17-20). Due to abuses in the agape meal, later it was separated from the Eucharistic meal (1 Cor 11:21-22). The absence from this gathering was considered as sacrilegious (Heb 10:25): "Make not your worldly affairs of more account than the Word of God; but on the Lord's Day leave everything and run eagerly to your church."¹¹

(3). Blessing the Light

At the separation of the regular meal from the Eucharist, the Jewish custom of blessing the light or lamp at their evening ceremonial meals came to be applied also among the Christians symbolising Christ's presence at their Eucharistic meal during the night (Acts 20:8). At the separation of the

Eucharist during the night, Christians continued the blessing of light or lamp as a special evening ritual service, called later the *Lucernarium* (lamp lighting ceremony), which gradually developed into vespers (daily evening prayer service), and to the blessing of the Easter Fire and the Paschal Candle in the West during the middle ages.¹²

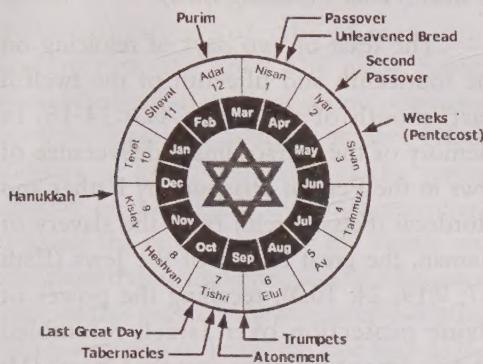
2. Christian Sense of Jewish Feasts

Early Christians continued their participation in the Old Testament Jewish feasts, but with a New Testament sense of fulfilment in Christ. Out of the seven Jewish feasts, three of them were major feasts known as great pilgrim feasts due to the obligation of making three-time yearly pilgrimage to Jerusalem by every male Jew of twelve years and older to participate them (Ex 23:17). The Christianisation process of Jewish feasts related them to the paschal mysteries of Christ. Feasts of Passover, Pentecost and Dedication are still continued. Even today, the date of Easter is calculated in relation to the full moon of Jewish tradition.

¹¹Didache 23.

¹²G.Dues, *Catholic Customs and Traditions*, 23.

Following are the Jewish feast with their Christian meaning.¹³



a. Three Major Feasts

1. Passover (*Pesach/Pascha*) and the Unleavened Bread (*Matzot*)

The first pilgrim feast of the sacrifice of the paschal lamb on *Nissan* 14, the first full moon of spring in the first Jewish month (Ex 12:1-14; 21-28), followed by seven-day eating of unleavened bread (*Matzot*, Ex 12) from *Nissan* 15 to 21 (March-April), recalling the first Jewish Pascha in Egypt, resembled Jesus the real Pasch (1 Cor 5:7).

2. Pentecost (*Shavuot* – Seven Weeks)

This second pilgrim feast known differently as the feast of the first fruits, the

feast of weeks, or the feast of harvest after fifty days of Passover (Ex 23:16; Num 28:26) on *Sivan* 6 (May-June) recalling the giving of the law to the Jews after the fall of their temple, resembled the New Testament Pentecost of conferring Holy Spirit to the apostles (Acts 2:4).

3. Tabernacle (*Succoth* – Booth, Tent)

The third pilgrim feast of Booths or Ingathering for seven days (Lev 23:33-36; 39-43), started with the full moon of the seventh month (*Tishri*) from 15 to 22 (Sept. - Oct.) recalling the Jewish covenant renewal in the wilderness, resembled the new covenant of Jesus to love one another (Jn 15:12).

b. Four Minor Feasts

1. Trumpets (*Rosh Hashanah* – Head of the Year)

The solemn holy convocation day of rest for worship and sacrifice (Lev 23:23-25; Num 29:1-6) proclaimed with blasts of trumpets (*shofar* - ram's horn)¹⁴ on the first day of the seventh month (*Tishri* 1), the first-autumn new moon day of the year (Sept.-Oct.) recalling the assembly of God's people in memory of the day of Judgement, resembled the Christian Sunday gathering (Acts 20:7).

¹³ See the table of 'Jewish Feasts' in RSV Bible (Bangalore, 1993) appendix; R.de Vaux, *Ancient Israel* (London, 1961) 484-517; A.Adam, *The Liturgical Year*, 9-16; J.Felix, *Festivals and feasts in Ancient Judaism*, online accessed 29.5.2013.

¹⁴ The trumpet in this connection is not of a metal one, but of ram's horn (*shofar*) still used in the synagogue worship, in memory of the sacrifice of a ram in place of Isaac (Gen 22:13). See Scholem Ben-Chorin, "Die Feste des judischen Jahres" *Theologische-Praktische Quartalschrift* 125 (1977) 160-161.

2. Atonement (*Yom Kippur* – Day of Atonement)

The annual convocation day of atonement (Lev 16; 23:27-28; 25:9) on the tenth day of the seventh month (*Tishri* 10) at the first moon (Sept.-Oct.) recalling penitential abstinence with fasting, repeated confession of sins, long prayers, and scripture readings when only the high priest entered the Holy of Holies once in the year to offer sin offerings and incense for himself, priests, and people with driving out of *Azazel* (demon/devil?) or scapegoat (called later) into the wilderness (Lev 16:22), resembled the Christian custom of purification process during the paschal time (Jn 13:1-11 Jesus' washing of the feet).

3. Dedication (*Hanukkah* – Inauguration, Renewal)

The eight-day feast of the rededication of the destroyed Jerusalem temple by Judas Maccabaeus and his brothers (1 Macc 4:36-61), known also as the feast of light with the lighting of new added light for each day of eight days in an eight branched candelabrum¹⁵ in each home from twenty-fifth of the ninth month (*Chislev* 25) for 8 days (Nov.-Dec.) recalling the glory of the temple with sacrifice of deliverance and praise with special joy (called as Jewish Christmas), resembled the

rededication of the Church (Bride) to Christ (Groom) at the end of the world (Mt 25:31-46).

4. Lots (*Purim* – Casting Lots)

The feast of two days of rejoicing on the fourteenth and fifteenth of the twelfth (last) month of the year (*Adar* 14-15) in memory of the extraordinary deliverance of Jews in the Persian Diaspora by Esther and Mordecai (Feb.-March.) from the slavery of Haman, the great enemy of the Jews (Esth 3:7; 9:19, 24; 10:3), recalling the power of divine protection over Israel, resembled Christ's divine protection over the Church (Mt 16:16-19).

II. Second Century

Second century met with the establishment of the annual feast of Pasch among Christians, which later became the centre of the Church calendar for its further growth towards the cycle of a year.¹⁶ The English word Pasch was derived from the Greek term *Pascha* with its Aramaic form *Pesach* meaning *Passover*. Christians substituted the Jewish annual feast of Pasch (Ex 12:1-13; 21-32) with their annual feast of the resurrection of the Lord, the true Pasch, who freed humanity from the slavery of death and sin to the freedom of life through His death and resurrection. The day of Pasch/Easter was the main issues of this period.

¹⁵ *Hanukkah* candelabrum is different from the usual Jewish Menorah, the seven branched candelabrum (1 Macc 4:50); Scholem Ben-Chorin, "Die Feste des judischen Jahres," 162.

¹⁶ J.A.Jungmann, *The Early Liturgy: To the Time of Gregory the Great* (London, 1976) 25-27; T.J.Talley, *The Origins of the Liturgical Year* (Collegeville, 1991) 1-26. A.Adam, *The Liturgical Year*, 57-63.

1. Pasch/Easter

Christian Passover became the great annual feast of redemption as a unified commemoration of the Cross and Resurrection of Christ. The name Easter among the English speaking people originated from the feast of Eostre, an ancient Greek goddess of light, celebrated at the spring equinox on March 21, the sun's reaching/crossing the equator. Since the Pasch was celebrated during the spring season, Christians changed this pagan name to Easter indicating the resurrection of Jesus, the true light of the world (Jn 1:9).

a. The Content

The twofold phases of the primitive Christian annual Pasch/Easter were the death and resurrection as the participation in the suffering and glory of Christ. Hence, the Christian Pasch included a *Triduum*, which began on Good Friday and closed with Easter Sunday. The first part included penance and mourning, while the second part contained great joy in resurrection. Thus, the Pasch (Passover) signified the transition from mourning to joy.¹⁷

In the beginning stage, both in the East and West the celebration of the annual Pasch took place differently on different days due to the synoptic and the fourth Gospels' approach to the date of death of Jesus on

14 or 15 of Nissan.¹⁸ This paved the way for heated controversies between the East and West during the second century before fixing a common date of Pasch/Easter in the fourth century.

b. Asia Minor and Syria

The communities in Asia Minor and Syria in the East following the apostolic tradition of John and Paul stressed the theme that Christ is our Passover/Pasch and celebrated the annual Pasch together with the Jewish Passover feast on Nissan 14. According to John (19:31), Christ died at the same hour when the paschal lambs were slaughtered in the Jerusalem Temple on the Jewish preparation day (Friday). The death cry of Jesus was heard from the Mount Calvary exactly when the paschal lambs' cry at their slaughter in the Temple was heard from the opposite Mount Jerusalem.¹⁹

For St. Paul, Christ is the paschal lamb sacrificed for our sake (1 Cor 5:7). Thus, they claimed that the Pascha should be celebrated annually on the precise date of Jesus' historical Passover, Nissan 14, the first full moon of the Jewish year, which may occur in any day of the week. Those who followed this tradition came to be known as *Quartodeciman* Christians, since they celebrated Pasch on *Quartodecima die* (fourteenth day).²⁰ Two bishops of Asia Minor, Polycarp of Smyrna

¹⁷ O.Cassel, "Art und Sinn der ältesten christlichen Osterfeier" *Journal of Theological Studies* 12 (1938) 1-78; E.Dekkers, *Tertullianus en de geschiedenis der Liturgie* (Brussels, 1947) 147-156.

¹⁸ A.A.McArthur, *The Evolution of the Christian Year* (London, 1953) 82-87.

¹⁹ Mishna Pesachim 5; R.de Vaux, *Ancient Israel*, 469.

²⁰ T.J.Talley, *The Origins of the Liturgical Year*, 5-13.

(d.ca.155-168) and Polycrates of Ephesus (d.200) supported *Quartodeciman* tradition as the correct one.

c. Rome

In Rome, they followed up the synoptic tradition of the death of Jesus on Nissan 15, the first day of the unleavened bread (Mt 26:17; Mk 14:12; Lk 22:7). Therefore, they argued that the Jewish Pasch on Nissan 14 had nothing to do with Jesus Pasch (Passover) that took place on the next day of the Jewish Pasch. Thus, they stressed the theme of Resurrection on the first day of the week (Sunday), and celebrated Pasch on the Sunday after Nissan 14. Pope Anicetus (155-166) supported this custom of annual Pasch on Sunday.

d. Controversy

The paschal controversy started with the papal attempts to bring the East in agreement with the Western computation of the annual Paschal/Easter day.²¹ In order to solve the problem, bishop Polycrates from Asia Minor went Rome and discussed the matter with Pope Anicetus (155-166). Considering the identity of the East and West, and respecting the principle of unity in diversity, the discussion ended up amicably deciding to retain the *status quo*.

The problem became acute when Pope Victor I (189-199) decided upon the matter in favour of Roman tradition, imposing the

entire province of Asia to observe Pasch (Easter) on the Sunday following Nissan 14. Churches in Asia Minor opposed Victor's decision. Polycrates in his letter to Pope Victor favoured the Eastern position saying:

"We observe the exact day; neither adding, nor taking away. For in Asia great lights have fallen asleep, which shall rise again on the day of the Lord's coming, when he shall come with glory from heaven, and shall seek out all the saints."²²

At this point, Irenaeus of Lyons (177-202), a companion of Victor, intervened and wrote him urging for a moderate decision in this regard. As a result, the problem was solved granting Asia Minor the former freedom of retaining the *status quo*.

III. Third Century

Formation of Paschal fast, Wednesday-Friday fast, and martyrs' memory were the main developments of this period. Annual Paschal fast led to the later formation of the period of Great Fast/Lent. Weekly fasts on Wednesdays and Fridays led to the significance of these days next to Sundays in Christian liturgy, and the martyrs' memory led to the commemoration of saints in different Church calendars in the course of time.

1. Paschal Fast

The formation of Paschal fast took place differently in different times and places.

²¹ Eusebius, *Historia Ecclesiastica* 5. 23-25; see P.Schaff, H.Wace, eds., *Eusebius: Church History*, Nicene and Post-Nicene Fathers, series 2, vol. 1 (Grand Rapids, 1952) 241-244.

²² Eusebius, *Historia Ecclesiastica* 5. 24. 2; P.Schaff, H.Wace, eds., *Eusebius: Church History*, 242.

A summary of its external development in the early centuries keeps up the coherence in observing fast, a preparation for the Great Paschal Feast of Resurrection.²³

Eusebius of Caeseria (d. 339),²⁴ citing the letter of Irenaeus (d.ca.202) to Pope Victor I (189-199), speaks of a paschal fast during the last days of Holy Week.²⁵ However, at least from the time of Tertullian (d.220) and Hippolytus (d.235), the Latin West fasted on Good Friday and Holy Saturday²⁶ in imitation of Jewish two-day fast from the preparation day (the immolation day of Paschal lambs in the temple) until eating the Passover meal.²⁷ The reason for this Christian fast was the saying of Jesus that the wedding guests do

not fast while the bridegroom is with them, but they fast when the bridegroom is taken away from them (Mk 2:19-20).

Later this fast was extended to six days before Easter. The third century *Didascalia Apostolorum*,²⁸ and Dionysius of Alexandria (d. 264)²⁹ in his letter to Basilides³⁰ regarding Great Saturday, the final day of the fast, speak of six fast days before Easter. This might have been in imitation of Israelites' preparation for the Paschal Feast. They ate unleavened bread for seven days before the feast (Ex 12:15, Deut 16:13). However, the Christians fasted only for six days, because Sunday being the day of the Lord, was exempted from fasting.³¹

²³ A.A.McArthur, *The Evolution of the Christian Year*, 114-132 and P.Regan, "The Three Days and Forty Days," *Worship* 54 (1980) 2-18, have discussed in detail the formation of the Lenten Season in early centuries. For its development in Jerusalem before the 5th century, see M.F.Lages", *Etapes de l'évolution du Carême à Jérusalem avant le V^e siècle*," *Revue des études Arméniennes* 6 (1969) 67-102.

²⁴ Eusebius, *Historia Ecclesiastica* 5. 24. 12; see P.Schaff, H.Wace, *Eusebius: Church History*, 243; PG 20, 501-504.

²⁵ During the 4th and early 5th centuries, the Pasch contained three days: Good Friday, Holy Saturday and Easter Sunday. These days were called "paschal triduum" as a single feast of redemption; see P.Regan, "Three Days and Forty Days", 2-5; C.Mohrman, "Pascha, Passio, Transitus" in *Etude sur le Latin de Chrétiens*, vol.1 (Rome, 1961) 205-222; J.Tally, "History and Eschatology in the primitive Pascha," *Worship* 47 (1973) 212-221; M.Richard, "La question Pascal au I^{er} siècle", *L'Orient Syrien* 6 (1961) 179-212; C.Chavasse, "La Structure du carême et les lectures des messes quadragésimales dans la liturgie Romaine", *La Maison-Dieu* 31 (1952) 81.

²⁶ A.Reiferscheid, G.Vissowa, eds., *Quinti Septimi Florentis Tertulliani opera*, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte 20.1 (Vindobonae, 1890) 291-293; B.Botte, ed., *Hippolyte de Rome: la Tradition Apostolique*, Sources Chrétiennes 11 (Paris, 1946) 47-49, 64-65, no. 20, 29.

²⁷ T.J.Talley, *The Origins of the Liturgical Year*, 27.

²⁸ A.Vööbus, *The 'Didascalia Apostolorum' in Syriac*, Corpus Scriptorum Christianorum Orientalium, Scriptores Syri 179 (Louvain, 1979) 214.

²⁹ M.Routh, *Reliquiae Sacrae*, vol. 3 (Oxonii, 1847) 229; see S.Salaville, "La tessaracoste du Ve canon de Nicée (325)," *Echos d'Orient* 13 (1910) 66.

³⁰ O.Stahlin, ed., *Clemens Alexandrinus*, vol.2: *Stromata Buch* 1-6, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte, 3 (Leipzig, 1906) 91; PG 8, 888.

³¹ E.Vcandard, "Carême," *Dictionnaire d'Archéologie Chrétienne et de Liturgie* 2.2 (1910) 2140.

2. Wednesday-Friday Fast

The Jews fasted twice a week (Lk 18:12) on Wednesdays and Fridays as preparation for synagogues on market days (Mondays and Thursday) and *Sabbath* days (Saturdays). While the Christians fasted on Wednesdays and Fridays with a different motivation of participating the suffering and death of Jesus for attaining resurrection. The foretelling of Jesus' suffering, death, and resurrection (Mt 26:1-5; Mk 14:1-5; Lk 9:22, 44; 18:32-33) and Judas' agreeing upon the betrayal of Jesus (Mt 26:14-16; Mk 14:10-11 Lk 22:1-6) took place on Wednesday, the fourth day of the week. Friday, the sixth day of the week (Mk 15:42),³² is crucifixion day of Jesus at which the whole creation trembled and mourned for the greatest sin ever committed by humanity³³

3. Martyrs Memory

The first evidence for martyr's commemoration comes from Asia Minor with the martyrdom of Polycarp of Smyrna who was burned to death at the stake on 23

February 155/156. Christians collected his remaining bones like pearls, buried them in a safer place, and prayed together.³⁴ Even though the memory of martyrs started in the East out of persecutions in the second century, its celebration as yearly commemoration originated in the West during the third century reaching its climax in the fourth century with Constantine's edict of Milan (313), which closed the period of persecution.³⁵

Martyrs were held in high esteem, as they were the real heroes of faith in Christ. Their courage in witnessing faith even at the coast of life made them venerable as confessors³⁶ of faith in the community. Their venerations, as good role models in imitating Christ, had great significance in the Church. Increasing number of these memorials necessitated the giving shape to the *Depositio Martyrum*, the oldest Roman chronographic calendar of 354, to inform people the days and places of twenty-four feast days of which only two –Christmas on December 25 and *Petri Cathedra* (Peter's chair, presently Peter's

³² *Didache* 8.1; Tertullian, *De Orat.* 19; *Didascalia Apostolorum* 5.21; See G.P.Badger, *The Nestorians and their Rituals*, vol.2 (London, 1852) 416; A.A.McArthur, *The Evolution of the Christian Year*, 24; P.G.Cobb, "The History of the Christian Year," 157. The weekly commemorations of Latin Church today are, Monday for Trinity, Tuesday for Angels, Wednesday for Apostles (from 1920 onwards for St. Joseph and Peter & Paul also added), Thursday for Holy Spirit (from 1604 onwards for Eucharist, and 1935 onwards for the High Priesthood of Christ also added), Friday for the Cross (from 1604 onwards for Christ's passion also), and Saturday for Mary.

³³ See W.Cureton, *Ancient Syriac Documents* (London, 1864) 26; A.Vööbus, *Synodicon in West Syrian Tradition*, CSCO 367, *Scriptorum Syri* 161-162 (Louvain, 1975) 189, 202.

³⁴ *Martyrium Polycarpi* ch.18; A.C.Coxe, ed., *The Martyrdom of Polycarp*, ANF 1 (Grand Rapids, 1967) 43.

³⁵ J.A.Jungmann, *The Early Liturgy*, 177-178. K.Donovan, "The Sanctoral," in C.Jones, G.Wainwright, E.Yarnold, eds., *The Study of the Liturgy* (London, 1993) 421-424.

³⁶ The word 'confessor' in Latin tradition is another name coined for a martyr. As martyrs, though they were without the laying on of hands, often, they were granted the special honorary privilege of deacons or even presbyters, if they had been chained in prison for the Name (of Jesus). See G.Dix, *The Treaties on the Apostolic Tradition of St. Hippolytus of Rome*, vol. 1, (London, 1937) 18f.

enthronement as bishop) on February 2—were not of martyrs.³⁷

Conclusion

Starting with the first century turning over of the weekly celebration of Jewish Sabbath to the Christian weekly celebration of Resurrection, passing through the second century conversion of Jewish annual celebration of Pasch to the Christian annual celebration of Resurrection, changed the third century Jewish significance of fast days as

means of purification, to the Christian significance of fast days as the integration to the paschal dimension of Christ.

Knowing the master mind of Christ, the apostles established the kingdom of God on earth by adapting the Jewish practices to the mystagogy of Christian level. This religious adaptations helped the early Christians easily to grasp the practical aspect of Christian life, energising them to execute the gospel values in life even at the cost of life amidst persecutions.



³⁷ T.Klauser, *A Short History of the Western Liturgy* (Oxford, 1979) 87.

Teachings of the Church on Eucharistic Devotions

Dr. Sebastian Chalakkal

Eucharistic devotions are popular today in the Church. Are the Eucharistic devotions another form of pious eccentricity, or are they founded on authentic Catholic doctrine? In order to answer this question, we have to understand the history of their origin and development and the theological basis of these devotions. This article presents briefly the origin of Eucharistic devotions in the Church, different types of Eucharistic devotions and the teachings of the Church about them.

1. The Reservation of the Eucharist in the Early Church

The early Christians believed that the Eucharist was the continued presence of Jesus. They organized their religious life around the Eucharist. They came together every Sunday for the breaking of the bread. The deacons preserved the consecrated bread for those who were unable to join the Eucharistic celebration. Sometimes Eucharist was taken home to be given to the disabled and sickly. We have references to this early practice of the Church in the writings of St. Justin the Martyr. In his account of a Sunday

Eucharistic assembly at Rome, St. Justin concludes with an instruction that the deacons are to bring Holy Communion to those Christians who were unable to be present.¹ The Apostolic Tradition of Hippolytus confirms this practice. St. Cyprian also testifies that the Eucharist was taken home for communion. Extreme care was taken not to lose even a fine particle of the host. They did so because of their faith in the real presence of Christ in the Eucharist.²

From at least the middle of the third century, it was very common for the solitaries in the East, especially in Palestine and Egypt, to preserve the consecrated elements in the caves or hermitages where they lived. The immediate purpose of this reservation was to enable the hermits to receive Holy Communion. They carried the Sacrament with them when they moved from one place to another. Basil defends the hermits' custom of reserving the Eucharist and partaking of it by themselves. Although the patristic writers insisted on reverence in reserving the Eucharist, we do not find references to cultic actions or other gestures of adoration.³

¹ St. Justin the Martyr, *First Apology*, 67; Charles W. Gusmer, "Sick, Communion to the", in Peter E. Fink, *The New Dictionary of Sacramental Worship*, Dublin: Gill and Macmillan, 1990, 1164.

² Cyprian Illickamury, *Eucharist: Sacrament of the Sacrifice of Jesus Christ*, Bharananganam: Jeevan Books, 2013, 208.

³ R. Kevin Seasoltz, "Eucharistic Devotions and Reservation: Some Reflections, *Worship* 81 (2007), 428-429.

2. The Origin of the Eucharistic Devotions in the Church

It was only in the late eighth and early ninth centuries that we find explicit evidences for a devotional worship of the Eucharist apart from the liturgical celebration. This is linked to the discussions on the nature of the presence of Christ in the Eucharist between Paschasius Radbertus (790-865) and Ratramnus (+868).

Paschasius Radbertus, a Benedictine monk, advocated that the Eucharistic symbols of bread and wine were not mere symbols, but really the body and blood of Jesus Christ. In 844 Paschasius published *De corpore et sanguine Domini* (*On the Body and Blood of the Lord*) in which he wrote that the host is the same flesh that was born of Mary. He insisted on a strict identity between the sacramental body of Christ and the historical body of Christ. Paschasius compared the Eucharistic change with the mystery of the virginal conception. The Holy Spirit, who formed Jesus in the womb of Mary without the co-operation of man, also makes the body and blood of Christ in the bread and wine.

Ratramnus of Corbie, a disciple of Paschasius, opposed this position of Radbertus. He also wrote a treatise with the same title *De corpore et sanguine Domini* in which he opposed the extreme realism of his master. Ratramnus understood the real presence of Christ in the Eucharist in spiritualistic and symbolic categories. According to him, Christ's

body and blood are present in the Eucharist in figure and not in truth. Pope Leo IX condemned Ratramnus at the Council of Vercelli in 1050.⁴

Later, Berengar of Tours (c.1010-1088), a French theologian and Archdeacon of Angers, publicly denied that Christ was really present under the species of bread and wine. Berengar was vehemently against interpreting the Eucharist as Christ's physical body. In his work *De Sacra Caena*, Berengar interpreted change in the Eucharist in terms of 'significance'. According to him, the Eucharistic species did not contain the substance of Christ. The substance of bread and wine remained and the consecration surrounds the bread and wine. Consecration has an effect on the bread and wine in so far as it added the invisible spiritual significance of the heavenly body of Christ to the elements. This spiritual significance of the elements is totally dependent upon the recipient. The recipient through faith recognized that the elements were spiritually the body and blood of Christ. At consecration the bread and wine possess the effectiveness of Christ's body and blood. But this effectiveness is available only to the recipient who has faith. In other words the Eucharist is not in itself objectively Christ's body and blood. The consecrated elements exert its significance to the recipient who has faith. Bread and wine are 'sacraments' or 'signs' of the body of the Lord who is in heaven. Therefore, communion is efficacious. In short,

⁴ Paul H. Jones, *Christ's Eucharistic Presence: A History of the Doctrine*, New York: Peter Lang, 1994, 72-79.

Berengar denied substantial change in the Eucharist.⁵

Lanfranc, the Archbishop of Canterbury opposed the teachings of Berengar. His criticism of Berengar can be found in his work *De corpore et sanguine Domini* (c. 1070). According to him, the Eucharistic change is a transformation in the essence of the elements. The bread and wine are changed in their interior nature. The Eucharistic body of Christ did not exist before the consecration, but came into being as a result of consecration. It is the same body of Christ in essence as the historical body of Christ received by the virgin and the same glorified body which now exists in heaven. But the appearance is that of bread and wine. The qualities of bread and wine such as flavour and smell are retained as a visible cover for the body and blood of Christ. The presence of our Lord in the Eucharist is an objective presence, independent of the subjective perception of the recipient.⁶

The Catholic Church condemned the teachings of Berengar and taught about the real presence of Christ in the Eucharist. In order to worship the Eucharistic Jesus a liturgical custom of raising the blessed host immediately after the consecration was introduced in Paris in the 12th century. Later the chalice with the consecrated wine was also raised. This custom spread everywhere in the

Church.⁷ Moreover, the Churches of Europe began Processions of the Blessed Sacrament. Prescribed acts of adoration were legislated and visits to Christ in the tabernacle were encouraged. Religious houses had windows made into the church to allow them to view and adore the Eucharistic Lord in the tabernacle. From then the tabernacle became very prevalent in the Catholic Church. At every stage in this development, members of different religious orders took the lead.

By the sixteenth century, the Catholic faith in the Eucharist was challenged by the Reformers. The opposition of the Reformers to the Eucharist were mainly on two basic Catholic doctrines: the real presence of Christ in the Eucharist and the sacrifice. According to them, the celebration of the Eucharist in the Church had become a pure ritual celebrated in a language that the people did not understand. It was understood as a performance of the priest. Moreover, many reformers had difficulty in understanding the concepts like transubstantiation.⁸

The Catholic Church repudiated all the teachings of the reformers in the Council of Trent. With the Council of Trent there began a new era in the devotion of the faithful to Christ's real presence in the Eucharist. Christians were encouraged to express their Eucharistic devotions publicly.

⁵ Theresa Whalen, *The Authentic Doctrine of the Eucharist*, Kansas City, 1993, 3-6.

⁶ Theresa Whalen, *The Authentic Doctrine of the Eucharist*, 3-10.

⁷ Thomas Paul Urumpackal, "Eucharistic Devotions", *Bible Bhashyam* 26 (2000), 133-134.

⁸ Isaac Padinjarekuttu, "The Eucharist and the Reformers: Luther, Zwingli, Calvin", *Jnanadeepa* 8 (2005), 35-36.

3. Different Eucharistic Devotions

Different Eucharistic devotions were started in the Church during the medieval period. At present, the following are the different Eucharistic devotions practised in the Church.

3.1. Feast of *Corpus Christi* and Eucharistic Procession

The request for a special feast day for the Holy Eucharist came up strongly among the people during the middle ages. Pope Urban IV declared the feast of *Corpus Christi* in 1264 as a feast of the universal Church. It was Pope Clement V who inaugurated the celebration of Eucharistic procession on this feast day. Eucharistic procession implies Jesus' visit and purification of our heart, houses and country.⁹

3.2. Adoration of the Blessed Sacrament

Pope Clement VIII in 1592 issued a historic document which is called in Italian *Quarant'Ore* (Forty Hours) to promote the adoration of the Blessed Sacrament. The devotion consisted of forty hours of continuous prayer before the exposed Blessed

Sacrament. Introduced earlier on a local scale in Milan, the Bishop of Rome not only authorized the devotion for Rome, but also explained how it should be practiced. Gradually the Forty Hours devotion spread throughout the Catholic Church. St. Charles Borromeo played a vital role in propagating this devotion. Other devotional exercises like the holy hour, 13 hours' adoration, rosary before the exposed Blessed Sacrament¹⁰ and perpetual adoration also developed later in the Church. Among the apostles of perpetual adoration for the laity, none has had a more lasting influence in the modern world than St. Peter Julian Eymard. Cloistered Religious Institutes, Apostolic Religious Institutes, Men's Nocturnal Adoration societies and the Perpetual Eucharistic Associations of the faithful were started in course of time.¹¹

3.3. Visits to the Blessed Sacrament

The history of visits to the Blessed Sacrament is well known from the monastic spirituality of the early Middle Ages. Church historians tell us that by the end of the fourteenth century, the practice of people visiting the Blessed Sacrament became fairly common. St. Alphonse Ligourie promoted this devotion widely.¹²

⁹ J. McKenna, "Adoration, Theology of ", in P. E. Fink, (ed.), *The New Dictionary of Sacramental Worship*, Dublin: Gill and Macmillan, 1990, 26-27.

¹⁰ "Before the Most Holy Sacrament either reserved or exposed, the praying of the Rosary, which is admirable "in its simplicity and even its profundity", is not to be excluded either. Even so, especially if there is Exposition, the character of this kind of prayer as a contemplation of the mystery of the life of Christ the Redeemer and the Almighty Father's design of salvation should be emphasized, especially by making use of readings taken from Sacred Scripture" (*Redemptionis Sacramentum* 137).

¹¹ N. Mitchell, "Eucharistic Devotion" in B. L. Marthaler (ed.), *New Catholic Encyclopedia*, Vol. 5, New York: Gale, 2003, 435-436.

¹² Thomas Paul Urumpackal, "Eucharistic Devotions", *Bible Bhashyam* 26 (2000), 134-136.

The Second Vatican Council teaches that for the fulfilment of the priestly ministry with fidelity the daily colloquy with Christ, visit to and veneration of the Most Holy Eucharist are of great worth (*Presbyterorum Ordinis* 18). As Karl Rahner observes, visit to the Blessed Sacrament is not an independent devotion. Every visit is a re-living of the sacrifice previously offered and an initiation to the next liturgical offering.¹³

3.4. Benediction of the Blessed Sacrament

Benediction of the Blessed Sacrament was begun in 13th century. It was strongly supported by the establishment of the feast of *Corpus Christi*. One aspect of the history of Benediction that is not commonly known is its early association with devotion to the Blessed Virgin. In Europe, by the early thirteenth century, there were organized confraternities and guilds, whose custom was to sing canticles in the evening before a statue of Our Lady. These canticles were often composed in the vernacular or even the local dialect of the people. These Marian canticle meetings were often accompanied by exposition of the Blessed Sacrament. What began as a practice to add solemnity to the Marian devotions became, in course of time, a distinctive form of Eucharistic piety. Venerating Jesus in the monstrance placed on a high pedestal was begun by the end of the 14th century. This devotion spread very fast everywhere in the Church.¹⁴

3.5. Eucharistic Congresses

The Eucharistic Congress is first and foremost a great communitarian act of faith in the presence of Jesus in the Eucharist. These are occasions not only to adore Jesus but also to listen to scholarly talk that will inspire and enlighten our understanding of the various dimensions of the mystery of the Eucharist.

As public demonstrations of faith in the real presence, the practice of local Eucharistic congresses go back to the Middle Ages. But the first international Eucharistic congress grew out of the zeal of Marie-Marthe Tamisier (1834-1910), a French laywoman who had an extraordinary devotion to the Blessed Sacrament from childhood onwards. Inspired by the conferences of St. Peter Julian Eymard and directed by Blessed Abbe Chevier of Lyons, she first promoted pilgrimages to shrines where Eucharistic miracles were reported to have taken place. Finally the first international Eucharistic Congress was held in 1881 at Lille, France.

By now international Eucharistic Congresses have been held on all the continents. Pope Paul VI attended the 38th Eucharistic congress at Bombay in 1964. The functioning of these congresses is supervised by the Pontifical Committee for International Eucharistic Congresses. Eucharistic congresses are celebrated generally every four years at a city designated by the Pope.¹⁵ The 50th Eucharistic Congress took place in Dublin,

¹³ Karl Rahner, "On Visiting the Blessed Sacrament", in Raymond A Tartne (ed.), *The Eucharist Today*, New York, 1967, 198.

¹⁴ N. Mitchell, "Eucharist Outside Mass, Worship of the" in B. L. Marthaler (ed.), *New Catholic Encyclopedia*, Vol. 5, New York: Gale, 2003, 432.

¹⁵ N. Mitchell, "Eucharistic Congresses" in B. L. Marthaler (ed.), *New Catholic Encyclopedia*, Vol. 5, New York: Gale, 2003, 433-434.

Ireland in 2012 and the next one will be held in Cebu, Philippines in 2016.

4. The Teachings of the Church about the Eucharistic Devotions

The Church has accepted and promoted various Eucharistic devotions. The Magisterium of the Church has always emphasized the efficacy of the prayers to the Eucharistic Lord.

4.1. *Mediator Dei*

In this encyclical Pope Pius XII teaches that the basis for all Eucharistic devotion is the fact that Christ in the Blessed Sacrament is the Son of God. Pope recalls the teaching of St. Augustine that “No one eats that flesh without first adoring it, not only do we not commit a sin by adoring it, but we do sin by not adoring it” (*Mediator Dei* 129-130).

The Pope qualifies the Eucharistic devotions as graceful, beautiful and helpful. According to him, these devotions enable spiritual growth and increase faith. The key to seeing why there should be a Eucharistic worship distinct from the celebration is that the Eucharist is Jesus Christ. “These exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth” (*Mediator Dei* 131-132).

The Pope asserts that these practices are liturgical in the sense that they spring from the inspiration of the Liturgy. If they are performed with due faith and piety, as the liturgical rules of the Church require, they are undoubtedly of great assistance in living the life of the Liturgy (*Mediator Dei* 133).

4.2. The Second Vatican Council

The Second Vatican Council wants that the bible and the liturgy would become the primary sources of personal and communal piety and spirituality. The teaching of the Council about the popular devotions can very well be applied to the Eucharistic devotions in particular. “Popular devotions, provided they conform to the laws and norms of the Church, are to be highly recommended, especially where they are ordered by the Apostolic See. Such devotions should be so drawn up that they harmonize with the liturgical seasons. They must be in accordance with the sacred liturgy; in some way derived from it and lead the people to it. The liturgy by its very nature is far superior to any of these devotions” (*Sacrosanctum Concilium* 13).

4.3. *Mysterium Fidei* (1965)

Pope Paul VI in this encyclical teaches about the efficacy of the real presence of our Lord in the Eucharist. “Anyone who approaches this Sacrament with special devotion will experience and fully understand how great the value of conversing with Christ is. Not only while the Sacrifice is offered and the Sacrament is received, but also as long as the Eucharist is kept in our churches and oratories, Christ is truly the Emmanuel, that is, God with us” (*Mysterium Fidei* 6).

4.4. *Dominicae Cenae* (1980)

In this letter Pope John Paul II notes that the Church and the world have a great need of Eucharistic worship. “The Church and the world have a great need of Eucharistic worship. Jesus waits for us in this sacrament

of love. Let us be generous with our time in going to meet him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world. May our adoration never cease” (*Dominicae Cenae* 3).

The Pope also teaches that Eucharistic worship constitutes the soul of all Christian life. “Eucharistic worship constitutes the soul of all Christian life. In fact, Christian life is expressed in the fulfilling of the greatest commandment, that is to say, in the love of God and neighbour, and this love finds its source in the Blessed Sacrament, which is commonly called the sacrament of love... Eucharistic worship is therefore precisely the expression of that love which is the authentic and deepest characteristic of the Christian vocation” (*Dominicae Cenae* 5).

4.5. Ecclesia de Eucharistia (2003)

In this encyclical Pope John Paul II teaches that the worship of the Eucharist outside the celebration is of inestimable value for the life of the Church. The Pope reminds that it is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration, and exposition of the Blessed Sacrament in particular (*Ecclesia de Eucharistia* 25).

The Pope quotes the teaching of Saint Alphonsus Liguori, who wrote: “Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us.” Not only by celebrating the Eucharist, but also by praying before it outside of the Eucharistic celebration we are enabled to make contact with the very wellspring of grace (*Ecclesia de Eucharistia* 25).

4.6. Sacramentum Caritatis (2007)

In this Post-Synodal Apostolic Exhortation Pope Benedict XVI writes about the intrinsic relationship between the celebration and the adoration of the Eucharist. He notes that after the Second Vatican Council the inherent relationship between the Eucharistic celebration and adoration of the Blessed Sacrament was not always perceived with sufficient clarity. Some argued that the Eucharistic bread was given to us not to be looked at, but to be eaten. But in the light of the Church’s experience of prayer, it is very clear that there is no dichotomy between the actual celebration of the Eucharist and the adoration of the Eucharist (*Sacramentum Caritatis* 66).

Eucharistic adoration is simply the natural consequence of the Eucharistic celebration, which is itself the Church’s supreme act of adoration. Receiving the Eucharist means adoring him whom we receive. The act of adoration outside the Eucharistic celebration prolongs and intensifies all that takes place during the liturgical celebration itself (*Sacramentum Caritatis* 66).

The Pope recommends the pastors and the People of God the practice of Eucharistic adoration, both individually and in community. Wherever possible, it would be appropriate, especially in densely populated areas, to set aside specific churches for perpetual adoration (*Sacramentum Caritatis* 67).

The Pope affirms the value of all the Eucharistic devotions: processions with the Blessed Sacrament, especially the traditional procession on the Solemnity of *Corpus Christi*,

the Forty Hours devotion, local, national and international Eucharistic Congresses, and other similar initiatives (*Sacramentum Caritatis* 67).

5. Concluding Observations

The fact underlying all the Eucharistic devotions is the faith in Christ's real presence in the Eucharist. If Christ is present in the Eucharist, it is legitimate and beneficial to adore him in the Eucharist. All the Eucharistic devotions have their purpose to bring back us to Jesus Christ.¹⁶

It is true that the Eucharist was instituted primarily to be offered and eaten and not to be adored. But properly understood, adoration and devotion to Christ in the sacrament are conceivable only as an extension of the worship offered in the Holy Eucharist. There can be no real separation between the Christ of the altar and the Christ of the tabernacle. To appreciate the value of the Eucharistic adoration, its relation to the Eucharistic celebration must be brought out and its link with liturgical worship is to be clearly defined.

It is not theologically right to think that the presence of Christ in the Eucharist becomes passive and inoperative once the Eucharistic celebration is ended. Christ is not an object to be worshipped but a person identical with the Christ offered at Eucharistic

celebration and received in communion. Devotion to Eucharist cannot and should not be considered apart from the liturgical worship of the Eucharist.

Eucharistic devotions are not aberrations that occurred in the life of the Church. They are useful for the spiritual life of the faithful. The worship of Christ present in the tabernacle is the best continuation of the Eucharistic celebration. It strengthens the fervour of Communion and thanksgiving. But in order to prevent abuses, the Church has to make regulations for the right observation of the devotions. Moreover, the faithful shall not be given the impression that the Eucharistic devotions are more important than the very actual celebration of the Eucharist.

Eucharistic Spirituality does not merely mean participating in the Eucharistic celebration or spending time in front of the Blessed Sacrament or other related pieties. It consists primarily in imbibing the spirit of Jesus and leading a life in conformity with the values for which Jesus stood in his entire life. The participants of the various Eucharistic devotions should follow the example of Jesus. We have to draw our strength from the Eucharist for the life of sacrifice. Eucharistic spirituality demands a genuine commitment to follow Jesus in his option for the socially outcasts and the poor.¹⁷



¹⁶ J. McKenna, "Adoration, Theology of", in P. E. Fink, (ed.), *The New Dictionary of Sacramental Worship*, Dublin: Gill and Macmillan, 1990, 28.

¹⁷ J. P. Sandanam, "Eucharistic Spirituality in the Third Millennium", *Indian Journal of Spirituality* 13 (2000), 5-23.

Cosmogenesis Vivified by the Eucharist: Teilhardian Understanding of Cosmogenesis in the Light of the Syro-Malabar Eucharistic Theology

Dr. Pauly Maniyattu

Introduction

Created world is of foundational significance in Christian liturgy. On the one hand it serves a logical foundation for Christian worship, on the other, it joins the human beings, the crown of creation, in the very act of rendering praise and glory to God. Pierre Teilhard de Chardin, whose writings helped us very much to see the universe as the wonderful manifestation of the power, glory and love of God, proclaims his firm conviction in this regard in the form of a prayer. In the essay 'Mass on the World' Teilhard prays like this:

"Since once again, Lord - though this time not in the forests of the Aisne but in the steppes of Asia - I have neither bread, nor wine, nor altar, I will raise myself beyond these symbols, up to the pure majesty of the real itself; I, your priest, will make the whole earth my altar and on it will offer you all the labours and sufferings of the world.

Over there, on the horizon, the sun has just touched with light the outermost fringe of the eastern sky. Once again, beneath this moving sheet of fire, the living surface of the earth wakes and trembles, and once again

begins its fearful travail. I will place on my paten, O God, the harvest to be won by this renewal of labour. Into my chalice I shall pour all the sap which is to be pressed out this day from the earth's fruits."¹

In Teilhard's understanding there is an inevitable relation between the created world and Eucharist. He understands the created world as a 'cosmos', in opposition to chaos. However, this cosmos is not a finished product, it is a process, in the direction of better organization and perfection. Teilhard calls this process of cosmic evolution as cosmogenesis, literally meaning 'birth of the cosmos'. Eucharist is the celebration of the transformation of human beings. It also includes the transformation of the world. In fact, it is through the transformed elements of the universe, namely bread and wine, that the believers are transformed or sanctified in the Eucharist. In this short study we shall see how far Teilhard's notion of cosmogenesis is applicable in the understanding of the Eucharistic transformation. First of all we shall give a short summary of Teilhard's understanding of cosmogenesis and then we shall analyse the various aspects of cosmogenesis, applying them into various

¹ Pierre Teilhard de Chardin, *The Heart of Matter*, R.Hague, trans., London 1978, 119-120.

elements of the Eucharistic celebration. For the sake of limiting our analysis of the Eucharist, we may see the Eucharist in the Syro-Malabar tradition.

1. Teilhard's Understanding of Cosmogenesis

For Teilhard the present cosmos is rather a cosmogenesis, that is, universe in the making.² Teilhard says: "The world is still being created, and it is Christ who is reaching his fulfilment in it."³ All phases of this cosmic evolution are significant in a remarkable way that each phase contributes to the making of the universe in its own capacity. Thus the inorganic elements contribute their share to the making of the organic elements. The organic elements are vital in the making of the living organisms. In Teilhard we find the expression 'geogenesis promoted to biogenesis'.⁴ The biogenesis has the evolutionary orientation towards the noogenesis, that is, entry into the wonderful world of human beings who are endowed with rational power. The living organisms play a pivotal role in the making of human beings, and thus of the noosphere. According to Teilhard, the noosphere is 'outside and above the biosphere'.⁵ Now it is the turn of human beings to contribute to accelerate the evolution of the cosmos in the direction of OmegaPoint. The human beings possess a unique mission with regard to the

megasynthesis of the cosmos. Teilhard views this final synthesis as Christogenesis, which is an extension of the noogenesis which in turn is the culmination of the cosmogenesis: "If the world is convergent and if Christ occupies its centre, then the Christogenesis of St. Paul and St. John is nothing else and nothing less than the extension, both awaited and unexpired for, of that noogenesis in which cosmogenesis-as regards our experience - culminates."⁶

The reality of cosmogenesis, as Teilhard de Chardin envisaged it, makes the universe a meaningful subject of the worship of God, the Creator. Thus the very reality of cosmogenesis is a liturgical reality, unveiling the mystery of God's love and glory. His glory and divinity are revealed in creation (Rom 1:20). The ongoing ordering of this created world is therefore the greater manifestation of God's glory. By the very fact that the cosmogenesis is the manifestation of God's love and glory, it becomes the '*eucharistia*' rendered to God, the Creator. Being the manifestation of God's love, the entire cosmic phenomena are to be seen as God's *leitourgia* (service) or liturgy. The movement of the planets, the movement of the subatomic particles and all the life activities in the cosmos are the liturgy of God the Father. The ongoing evolution on the planet earth and in the whole universe is nothing but the *leitourgia* of God.⁷

² Teilhard de Chardin, *The Phenomenon of Man*, New York 1965, 53-55.

³ Teilhard de Chardin, *The Prayer of the Universe: Selected from 'Writings in Time of War'*, R. Hague, trans., New York 1973, 92.

⁴ Teilhard, *Phenomenon of Man*, 181.

⁵ Teilhard, *Phenomenon of Man*, 182.

⁶ Teilhard, *Phenomenon of Man*, 297.

⁷ P. Maniyattu, "Celebration of the Cosmos in the East Syriac Liturgy", *Christian Orient*, Vol. XXII, No.2, June 2001, 89.

It is against the background of these facts that we are examining here the relation between cosmogenesis and Eucharist.

In Teilhard's understanding, Eucharist is of vital significance with regard to cosmogenesis. Eucharist, a collective endeavour of Christ and the believers, contributes to the Christogenesis in the evolution of the cosmos. In fact, with regard to the cosmogenesis, it is the phase of Christogenesis that is vivified by the Eucharist. We shall try to understand how the celebration of Eucharist, especially the Eucharist in the Syro-Malabar tradition, vivifies the process of cosmogenesis.

2. God the Creator and Lord of Cosmos

Creation is the work of God. Teilhard asserts this in his essay on 'The Priest': "The world is filled by you! O universal Christ, true foundation of the world, you who find your consummation in the fulfilment of all that your power has raised up from nothingness. I worship you, and am lost in the consciousness of your plenitude permeating all things."⁸ All Christian anaphoras speak about God's work of creation. The second *g'hanta* of the anaphora of Mar Addai and Mar Mari contains praise of God for having created

the world by his grace, and its inhabitants by his mercifulness.⁹ In the second *g'hanta* of the anaphora of Mar Theodore we pray: "For you alone are the Lord and Creator of all things visible and invisible. You through your only begotten Son, God the Word, the light of your glory and the brightness from you and the image of your being, have created and established heaven and earth and all that is in them."¹⁰ The ordered universe, or rather the cosmos, is itself the declaration of God's glory. Through the work of ordering the created universe the Spirit makes it capable of rendering praise and thanks to God. The work of the Spirit in creation is stated also in the third *kusapa* in the anaphora of Mar Addai and Mar Mari: "Holy are you, Holy Spirit, the Being by whom all things are sanctified."¹¹

Jürgen Moltmann speaks of God's work of creation as follows: "In the free, overflowing rapture of his love the eternal God goes out of himself and makes a creation, a reality, which is there as he is there, and is yet different from himself. Through the Son, God creates, reconciles and redeems his creation. In the power of the Spirit, God is himself present in his creation - present in his reconciliation and his redemption of that creation."¹²

⁸ Teilhard de Chardin, *The Prayer of the Universe*, 161.

⁹ *The Syro-Malabar Qurbana: The Order of Raza (=Raza)*, Trivandrum 1989, 38.

¹⁰ *Anaphora of Theodore*, in *Anaphorae of Mar Theodore and Mar Nestorius*, LRC Publications, Kochi 2005, 6.

¹¹ *Raza*, 38.

¹² Jürgen Moltmann, *God in Creation: An Ecological Doctrine of Creation*, The Gifford Lectures 1984-1985, trans, M.Kohl, London 1895, 15.

According to Moltmann, the evolution of the cosmos is the work of God. "God the Spirit is also the Spirit of the universe, its total cohesion, its structure, its information, its energy. The Spirit of the universe is the Spirit who proceeds from the Father and shines forth in the Son. The evolutions and catastrophes of the universe are also the movements and experiences of the Spirit of creation."¹³

The cosmogenesis is nothing but God's ongoing work of creation. Assessing Teilhard's views on the evolution of the cosmos, Joseph V. Kopp says: "In Teilhard's view, all physical and spiritual matter was there with the first act of creation. It was still enclosed in a more or less embryonic state. It unfolded itself in the course of billions of years, and various individual forms that had been present in it from the beginning emerged at given times. But perhaps this theory can be formulated more clearly as follows: there is only one creative act of God. It has been going on for billions of years, it is still happening and will always continue to happen."¹⁴ Commenting on the scientific phenomenology of Teilhard, Paul Chauchard observes that Teilhard finds God incessantly operative in the universe: "Nature exists and coheres only because it is the presence of God. It ascends toward the Omega only because God sustains it."¹⁵ Teilhard's God is

the God responsible for the evolutive ascent converging on Him, the God secretly present in the heart of the creatures, by which only man can take up a personal relation with Him.¹⁶

Catechism of the Catholic Church understands the whole work of God's creation as his blessing. "From the beginning until the end of time the whole of God's work is a blessing. From the liturgical poem of the first creation to the canticles of the heavenly Jerusalem, the inspired authors proclaim the plan of salvation as one vast divine blessing."¹⁷ Here the term 'blessing' denotes the divine intervention in the natural process of creation. "From the very beginning God blessed all living beings, especially man and woman. The covenant with Noah and with all living things renewed this blessing of fruitfulness despite man's sin which had brought a curse on the ground."¹⁸ In liturgical worship God's work in creation is proclaimed. "The Father is acknowledged and adored as the source and the end of all the blessings of creation and salvation."¹⁹ The various phases of the cosmogenesis are indeed the various stages of God's work of creation. The Sacred Scripture speaks of the ongoing blessing of God in the creation. The first creation was the first blessing and then it was renewed through the covenant with Noah and with all the living things. We find a

¹³ Jürgen Moltmann, *God in Creation*, 16.

¹⁴ Joseph V. Kopp, *TeilhardChardin: A New Synthesis of Evolution*, New York 1968, 42.

¹⁵ P. Chauchard, *Man and Cosmos: Scientific Phenomenology in TeilhardChardin*, New York 1965, 123.

¹⁶ P. Chauchard, *Man and Cosmos*, 123.

¹⁷ *Catechism of the Catholic Church (CCC)*, 1079.

¹⁸ CCC 1080.

¹⁹ CCC 1082.

radical new blessing with the incarnation of God. Through this blessing the entire creation was ultimately blessed in Christ. “[God] has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.”²⁰

While explaining the final stage of the cosmogenesis Teilhard emphasises the Lordship of Christ. Making a critical analysis of Teilhard’s views on the Omega Point, Joseph V. Kopp observes that according to Teilhard, Christ, the Omega Point, is the Lord of the cosmos: “From the cosmic viewpoint, what Father Teilhard tries to do is to take the Christ-figure out of the incredibly narrow historical frame into which it had been forced, and project it onto the universe, where Christ would become the focal point and the *true perfector of evolution*. He is the Lord of the cosmos. *Omnia per ipsum factasunt, et sine ipso factum est nihil.*”²¹

The East Syriac liturgy has plenty of references to the theme of God as the creator and Lord of the universe. The East Syriac Qurbana celebrates the mystery of Christ, the ‘Lord of All’. The expression ‘Lord of All’ (*marad’kol*) means more than the Lordship of the cosmos. Christ is the Lord of heaven and the universe. He is the Lord of the space-time and the non space-time.²² Throughout

the East Syriac liturgy we find the expression ‘Lord of All’. It is perhaps one of the most preferred qualifications of God in the Syriac tradition, and that is why most of the prayers in the East Syriac liturgy end with this expression. Moreover, there is a particular hymn known as *Lakhu Mara* which elaborates this theme. This hymn praises Christ as the Lord of this universe and that of the future world of heaven. It is through Christ that the universe was created. He is responsible not just for the coming into existence of this universe, but also for its continued existence. The creation is not just a random reality. It has a definite design. In fact the entire creation is waiting for the realization of this design.

3. Creation Renders Praise and Thanks to Creator

The entire creation, by the very fact of its existence, renders glory to the Creator. However, the human being, the crown of creation and the representative of the whole creation, in a very special manner participates in this task of rendering praise and thanks to God. Teilhard points out the representative characteristic of the human being in the creation. “...Man stands as the (earthly) head of a universe which is continually moving on to higher states of consciousness. Man is the last to be formed, and the highest, of the ‘molecules’”.²³ According to Teilhard, the universe is of utmost significance in the

²⁰ CCC 1077.

²¹ Joseph V. Kopp, *A New Synthesis of Evolution*, 58.

²² Maniyattu, “Celebration of the Cosmos in the East Syriac Liturgy”, 88.

²³ Cited in Olivier Rabut, *Teilhard de Chardin: A Critical Study*, New York 1961, 97.

religious existence of human beings. "We are beginning to understand, and we shall never forget, that in future the only religion possible for man is the religion which will teach him, *in the very first place*, to recognize, love, and serve with passion the universe of which he forms a part."²⁴ Religion is that which determines man's relation between God and the universe. Without being an essential part of the universe, there is no relevance in man approaching God, as someone representing the creatures.

Human beings are created with the task of subduing the entire creation: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." (Gen 1:28). Thus the human being is someone who stands above all other created things. Dominion envisages responsibility. Therefore, the superior position of human being enjoins him or her to be responsible about the creation. In the relation to the creator, the human being stands as a representative of the rest of the creation. Hence he renders praise and thanks to the creator on account of the whole creation. Therefore, the worship offered to God by the human beings predominantly consists of prayers of praise and thanks to the Creator. These prayers acknowledge God as the author of creation, and the ongoing preserver of the creation. All important

liturgies of different ecclesial traditions have this as one of the most important themes of the prayers.

The voice of human beings in prayer is indeed the voice of the nature, of every living and non-living creature of the universe. This voice is one of praise, thanksgiving, supplication, and sometimes of a painful cry. Teilhard's writings express this fact and his concern in this regard is highlighted in the publication of his selected essays from the *Writings in Time of War* with the title *The Prayer of the Universe*. In the essay on 'Priest', Teilhard gives us examples of the prayers of the creatures rendered to human beings, in order that the human beings might offer them to God. "I seem to hear, rising up from all creatures - both those that are imprisoned in inert matter, and those who are opening their eyes to the light of life, from those, too, who move and act in freedom - the universal lament: 'Show your pity for us, O you our priest, and, if it be in your power, give us our fulfilment by giving us our God!'"²⁵

The notion of praise and thanksgiving rendered on behalf of the creation is very strong in the *berakah* prayers of Israelites. In every important prayer they first and foremost render praise and thanks to God on account of the *Mirabilia Dei*, the wonderful works of God in the creation. The structure of the *Todah* prayer in the Old Testament (Neh 9:6) and the *berakah* prayer in connection with

²⁴ Pierre Teilhard de Chardin, *Toward the Future*, R.Hague, trans., London 1975, 24.

²⁵ Teilhard de Chardin, *The Prayer of the Universe*, 158.

religious meal invariably contains thanksgiving for the work of creation. *Psalms*, the pre-eminent prayers of the Jews and the most favourite prayers of Jesus Christ himself, insist on this human task. The Psalms recited in the beginning of the Qurbana proclaim God as the Creator and the Lord of the creation who carefully provides for every creature. God is praised as the one "who made the heaven and earth, and the sea and all that is in them." (Ps 145). Praise is rendered to the God who "counted the number of the stars and gave them all names"; "who covers the heavens with clouds and provides rain for the earth; who makes the grass to glow upon the mountains; who gives food to the cattle and to the young ravens who cry to him." (Ps 146).²⁶

The Christian Eucharistic prayers have taken the Jewish tradition of rendering praise and thanks to God for the work of creation. The prayer preceding the *sanctus* in all liturgical traditions makes reference to God's work of creation. However, what is different in the Christian liturgies is the reference to Christ's work of new creation accomplished through his incarnation. Teilhard's view of the cosmogenesis provides for a new creation of the cosmos in Jesus Christ. It is a new order bringing everything under the dominion of Christ. Olivier Rabut summarises Teilhard's view as follows: "In some way as yet obscure,

the whole cosmos is in expectation of that new order in which the universe will be under Christ's dominion; all things will attain their fullness when Christ, uniting with himself in one body all the redeemed, reigns supreme over the world and delivers it to his Father."²⁷

Christ realized such a new creation through his work of redemption accomplished through the paschal mystery. In fact, the Eucharistic celebration is the celebration of that work of redemption. For example, the second *g'hanta* prayer in the anaphora of Mar Addai and Mar Mari, points to the redemptive work of Christ: "...and bestowed great grace on mortal men."²⁸ The parallel prayer in the anaphora of Mar Theodore says: "...and by the Holy Spirit, the Spirit of truth who is from you the Father, all rational natures visible and invisible are strengthened and made worthy to lift up praise to your adorable divinity. ...O my Lord, you have in your grace made our weak race of mortal men worthy to offer glory and honour to your sublime majesty with all the companies of those above...".²⁹ In the anaphora of Mar Nestorius the reference to the redemptive work of Christ is more evident. "You brought us into being from nothing, and fashioned us, but when we had stumbled and fallen and wasted away, you renewed us again, raised us up, and purchased us. . .".³⁰

²⁶ Raza, 6-8.

²⁷ Olivier Rabut, *Teilhard de Chrdin: A Critical Study*, New York 1961, 211.

²⁸ Raza, 38.

²⁹ *Anaphora of Mar Theodore*, 6.

³⁰ *Anaphora of Mar Nestorius*, in *Anaphorae of Mar Theodore and Mar Nestorius*, Kochi 2005, 18.

An important feature of the Jewish worship is that it is along with the heavenly hosts that the worshippers render praise and thanks to God, the Creator. The heavenly hosts understand the true meaning and relevance of the created universe, since they transcend the creation. Therefore, a true and authentic thanksgiving for the sake of creation is possible only in the company of the heavenly beings. Christian liturgies also follow the Jewish tradition of praising and thanking God the Creator, together with the heavenly hosts.

It is interesting to note that the East Syriac Qurbana in all the three of its versions, namely the Chaldean, Assyrian and Syro-Malabar, pay special attention to the creation as a fruitful means for the worship of God. Here we shall examine the cosmic concerns of the Eucharist referring to the East Syriac Qurbana in its Syro-Malabar tradition. First of all we may identify prayers which consider the created world as a powerful aid to the liturgical assembly for rendering praise and thanks to God, the Creator. Here the created universe is presented as the manifestation of God's glory. Secondly, we find prayers referring to the reality of the transformation of the cosmos. The true prayer of the Church in its liturgy is for the transformation of the liturgical assembly and also of the entire creation to the body of Christ. The first set of prayers points to the true goal of cosmic evolution, or the very process of cosmogenesis. The glory of God is the focal

point of the cosmogenesis. The evolution of the cosmos is in the direction of the ultimate glory of God. It is nothing but the manifestation of the glory of God. The acclamation in the *Suraya* in the Syro-Malabar Qurbana refers to this reality: "The heavens show forth the glory of God...And the firmament declares the works of His hands."³¹

4. Eucharist and the Transformation of Creation

Cosmogenesis envisages continuous transformation of the created universe. According to Teilhard, this transformation is both material and spiritual. Teilhard speaks of a fire which penetrates the world from within: "All things individually and collectively are penetrated and flooded by it [fire], from the inmost core of the tiniest atom to the mighty sweep of the most universal laws of being: so naturally has it flooded every element, every energy, every connecting-link in the unity of our cosmos; that one might suppose the cosmos to have burst spontaneously into flame."³²

Eucharist is the sacramental reality of the transformation of the universe. In other words Eucharistic consecration is the sacramental enactment of the cosmogenesis. Cosmogenesis is not an automatic or mechanical process. In the Christian understanding it is a Spirit-guided process. Since human beings can be active agents of the Spirit they have a vital role to play in the cosmogenesis. It would mean that with the

³¹ Raza, 14.

³² Pierre Teilhard de Chardin, *The Heart of Matter*, R.Hague, trans., London 1978, 123.

human beings the cosmic evolution enters a radically different phase. They can contribute in a substantial way to accelerate the cosmogenesis; they can even block the cosmogenesis. Today's ecological concerns warn us of the possibility of human beings thwarting the well-being of the cosmos. If such concerns are mostly of physical nature, an authentic consideration of the universe tells us that such concerns ought to be also spiritual. The Eucharist is mainly concerned with the spiritual aspect of the cosmogenesis. The evolution of the cosmos through the biosphere and noosphere to the Omega Point is accelerated by the spiritual parameter of the cosmogenesis. The human beings have a decisive role to play in this regard. The Eucharist becomes a powerful means for them to accelerate the cosmogenesis, pushing the transformation of the cosmos. In the Eucharist through the consecrated bread and wine the human beings are consecrated. In turn they consecrate the universe. Thus the Eucharist, a powerful agent of cosmogenesis, is an invitation to be consecrated and to consecrate.

4.1. Realization of Cosmogenesis according to the Syro-Malabar Qurbana

With regard to the cosmogenesis we may identify three levels of realization envisaged by the Eucharist. At first, the Eucharist is concerned about the

transformation of the world itself. The second, and perhaps the most important concern, is the transformation or consecration of human beings. Third level is that of attaining the final goal of cosmogenesis, where the cosmogenesis becomes Christogenesis. At this final level the cosmos becomes one with heaven. At the third level the Eucharist enables the human beings to attain the experience of heaven.

4.1.1. Transformation of the World

Cosmogenesis entails a thorough transformation of the physical universe. In Teilhard's vision Christ is the cosmic centre to evolution, the one who accounts for the transformation of the world.³³ "By the incarnation, which redeemed man, the very becoming of the universe, too, has been transformed. Christ is the term even of the natural evolution of living beings."³⁴ According to Henri de Lubac, Teilhard defined "the presence of Christ in the universe as 'a transforming presence' which is the effect and the continuation into infinity of the Eucharistic transubstantiation."³⁵ According to St. Paul, in particular, man's salvation and the transfiguration of the world are closely bound up with one another, but 'the procession is from man's salvation to the transformation of material creation' and not vice versa. The same is true of Teilhard's view.³⁶

³³ Henri de Lubac, *The Religion of Teilhard de Chardin*, New York 1967, 106.

³⁴ Teilhard de Chardin, *The Prayer of the Universe*, 92.

³⁵ Henri de Lubac, *The Religion of Teilhard de Chardin*, 129.

³⁶ Henri de Lubac, *The Religion of Teilhard de Chardin*, 137.

Teilhard interprets the transformation of the world in the process of cosmogenesis as due to the incarnation of the Word of God. "Incarnation is a renewal and a restoration of all the forces and powers of the universe; Christ is the instrument, the centre, the end of all animate and material creation; by Him all things are created, sanctified, made alive. This is the constant and customary teaching of St. John and St. Paul."³⁷ In his essay on 'The Mass on the World' Teilhard says: "In the new humanity which is begotten today the Word prolongs the unending act of his own birth; and by virtue of his immersion in the world's womb the great waters of the kingdom of matter have, without even a ripple, been endued with life. No visible tremor marks this inexpressible transformation; and yet, mysteriously and in very truth, at the touch of the supersubstantial Word the immense host which is the universe is made flesh. Through your incarnation, my God, all matter is henceforth incarnate."³⁸ From the part of the universe there is proper co-operation. Teilhard attributes this co-operation to the law of complexity consciousness. Commenting on Teilhard's view in this regard, Olivier Rabut makes this observation: "To Teilhard de Chardin, the whole universe co-operates, in some way or other, in the evolution of living things; and the whole universe is evolving. Thus it is possible to speak of a cosmogenesis - that is, an act gradually

accomplished by the whole cosmos. The universe is a whole; it forms a coherent unity; moreover, this unity is in its earliest stages, and the coherence becomes more marked as time goes on."³⁹ Teilhard sees Christ as the plenitude of the cosmos: "...He is also, in his mystical organism, the plenitude and form - fully worked out - of the *chosen* cosmos, so much so, that the beauties and individual gradations of souls acquire their *definitive significance* only as the traits and touches that make up the celestial visage of the great and unique ultimate reality."⁴⁰

The created universe is endowed with the power to be transformed. From the very beginning of the evolution we can observe a sort of organizing power inherent in the creation. This is one of the most important themes of Teilhard's *Phenomenon of Man*. Commenting on Teilhard's views Maurice Keating and H. R. F. Keating make the following observation: "Throughout *The Phenomenon of Man* Teilhard has emphasized the fact that the elements of the world are able to influence and mutually penetrate each other by reason of their Within. This mutual penetration grows and becomes increasingly perceptible in the case of organized beings, and finally in man it reaches a maximum degree of consciousness."⁴¹

Christian liturgy envisages a transformed world. For Christians the cosmos

³⁷ Pierre Teilhard de Chardin, *The Future of Man*, New York 1964, 304.

³⁸ Teilhard de Chardin, *The Heart of Matter*, 123.

³⁹ Olivier Rabut, *Teilhard de Chardin: A Critical Study*, 18.

⁴⁰ Pierre Teilhard de Chardin, *The Making of a Mind: Letters from a Soldier Priest 1914-1919*, R. Hague, trans., London 1965, 180.

⁴¹ Maurice Keating & H.R.F. Keating, *Understanding Pierre Teilhard de Chardin: A Guide to The Phenomenon of Man*, London 1969, 72.

(space-time) in worship is a transformed cosmos. The Book of Revelation speaks about such a transformed cosmos. "Then I saw a new heaven and new earth; for the first heaven and the first earth had passed away" (Rev 21:1). In this new space-time the heaven and earth meet. It is, in fact, in the space-time of Christ that the heavenly and earthly space-time meet.⁴² The liturgical space-time represents the transformed cosmos, which is indeed a meeting of both heaven and earth. The inner disposition of the church building is in accordance with the symbolism of the meeting of heaven and earth.⁴³

The Syro-Malabar Qurbana seems to envisage an organization within the created universe. This organization is attributed to the sanctifying work of the Holy Spirit. The sanctifying work of the Spirit has transformed the created world.⁴⁴ The second *g'hanta* of the Anaphora of Mar Theodore speaks of the work of the Spirit as the strengthening of the creation: "...and by the Holy Spirit, the Spirit of truth who is from you the Father, all rational natures visible and invisible are strengthened and made worthy to lift up praise to your divinity."⁴⁵ The ordering and

strengthening of the creation is the work of the Spirit.

The prayers in the Qurbana for a transformed world is very well in tune with the idea of an evolving cosmos in the direction of better organization and unity. The prayer of entrance into the sanctuary states that Eucharist is 'for the reconciliation of the whole world'.⁴⁶ The response of people to the prayer request of the celebrant affirms that the *Qurbana* is for the whole world.⁴⁷ The dialogue prayer in the anaphora of Mar Theodore has a clear declaration that the Qurbana is offered for the entire creation. "The living and reasonable Qurbana...is offered for all the creation everywhere, to God the Lord of all."⁴⁸ The acclamation of the deacon before the fourth *kusapa* affirms that the priest entreats mercy on the whole world.⁴⁹ The priest is invoking God's tranquillity and peace for the world throughout its entire existence.⁵⁰ The fourth *g'hanta* of the anaphora of Mar Theodore contains prayer for the sins of the world. Qurbana is offered as a means for the remission of the sins of the world. The physical well-being of the world is also

⁴² P. Maniyattu, *Heaven on Earth: The Theology of Liturgical Spacetime in the East Syrian Qurbana*, Rome 1995, 324.

⁴³ P. Maniyattu, "Celebration of the Cosmos in the East Syriac Liturgy", 86.

⁴⁴ The third *kusapa* of the Anaphora of Mar Addai and Mar Mari mentions Holy Spirit's work of the sanctification of the world. *Raza*, 38.

⁴⁵ *Anaphora of Theodore*, 6.

⁴⁶ *Raza*, 34.

⁴⁷ *Raza*, 34.

⁴⁸ *Anaphora of Theodore*, 5.

⁴⁹ *Raza*, 34.

⁵⁰ *Raza*, 44.

mentioned in the fourth *g'hanta*. Qurbana is offered for the produce of the earth, for moderate climate, that the crown of the year be blessed by God's goodness.⁵¹

'Communion' with God and fellow beings is a very important sign of the consecrated world. Teilhard's essay on 'Cosmic Life' begins as follows: "There is a communion with God, and a communion with earth, and a communion with God through earth."⁵² According to Olivier Rabut, in Teilhard's vision there would be a final unification of the entire universe, which is nothing but communion effected through Christ: "Teilhard insists that there will be a unification of all creation in one increasingly coherent whole, which at its summit (the mystical body of the elect), will culminate in close communion with God. He traces the unfolding of consciousness from its cosmic beginnings up to the attainment of the Omega-Point."⁵³ In Teilhard's thinking this is a communion which the human beings attain with God and with the universe. On the invariable vertical communion, that is with God, and the horizontal communion, that is with the universe, Teilhard says in 'Cosmic Life': "Somewhere there must be a standpoint from which Christ and the earth can be so situated in relation to one another that it is impossible for me to possess the one without embracing the other, to be in communion with the one without being absorbed into the

other, to be absolutely Christian without being desperately Christian."⁵⁴

The theme of communion with God inevitably related to the communion with the world is clearly manifested in the Syro-Malabar Qurbana. The prayer *O, Christ, peace*, in the beginning of the reconciliation rite of preparation for Communion, is set apart for the prayer for cosmic reconciliation. The first part of the prayer places Christ as the centre of the cosmic harmony. "O Christ, peace of those in heaven above and great hope of those on earth below, establish, O Lord, your peace and tranquillity in the four corners of the world and especially in the holy Catholic Church."⁵⁵ Christ is the peace of the heavenly beings. That means, in Christ the heavenly beings find their final goal and eternal bliss. Communion with Christ is the culmination of the cosmogenesis. Those on earth, who are already in their march towards heaven, have Christ as their hope. There is earnest prayer for the cosmic harmony. The expression 'four corners of the world' stands for the entire world. The prayer would mean that there has to be the peace of Christ in the entire creation. We are praying for communion at all levels. Though it may start with the liturgical assembly it is extended beyond to the whole Church, to all Christians, to all human beings, to all living beings in the world and finally to the entire created world. Christ is envisaged as the peace of creation. Thus Christogenesis is viewed as the final goal of the created universe.

⁵¹ *Anaphora of Theodore*, 10.

⁵² Teilhard de Chardin, *The Prayer of the Universe*, 41.

⁵³ Olivier Rabut, *Teilhard de Chardin: A Critical Study*, 212.

⁵⁴ Teilhard de Chardin, *The Prayer of the Universe*, 89.

⁵⁵ Raza, 45.

The prayer during the elevation of the Host makes a remarkable assertion about the transformation of the cosmos realized through the Eucharist. "For this living and life-giving bread which came down from heaven gives life to all the world from end to end."⁵⁶ Eucharist is the bread of life. It is the source of life because it is Jesus Christ himself, the one who gives life to everything. All who believe in him and eat the Eucharistic bread, that is, his body, will have eternal life. Here the true reason for attaining eternal life is the communion with Jesus Christ, the source of life. The same is true about the life of the world. Eucharist is the source of life for the world. Here the term 'life' refers to the vital transformation which the created universe shall undergo. In Teilhard's vision it is attaining the final stage of cosmogenesis. Communion with Christ leads the cosmos to its final goal. Eucharist serves as the foundation for the fruitful movement towards the Omega Point.

4.1.2. Consecration of Human Beings

In cosmogenesis the transformation or consecration of the human beings is of decisive value, primarily because the human beings serve as the link between the transformed universe and the Omega Point. In order that the human beings may become authentic link between universe and Christ, they have to be duly transformed. This transformation, as we have seen above,

includes communion with the universe and communion with Christ.

Being the crown and representatives of the created world, the human beings have the responsibility to care about the transformation of the created universe. Only the transformed human beings may be able to transform the universe. Teilhard speaks of human beings' existential bond with God, and the universe's existential bond with human beings: "In our universe", we went on to say, 'in which each soul exists for God, in our Lord, all that is sensible, in its turn, exists for the soul.'⁵⁷ Critically summarising Teilhard's views, Olivier Rabut says: "The cosmos is in expectation, because the work in which the whole universe is taking part is not yet complete; it will find its perfection when Christ not only submits all things to himself, but unites them. Unites them by the supernatural bond linking him with the human community, which itself is bound up with the cosmos, not only through men's bodies, but by the place it holds at the end of the long process of construction."⁵⁸ Rabut continues: "The product as it is of cosmogenesis, mankind, by becoming 'Christified', completes that process of involution which the cosmos began."⁵⁹

The role of human beings serving as the link between the transformation of the universe and the attainment of the Omega

⁵⁶ Raza, 47.

⁵⁷ Teilhard de Chardin, *Le Lieu Divin: An Essay on the Interior Life*, London 1970, 58.

⁵⁸ Olivier Rabut, *Teilhard de Chardin: A Critical Study*, 212-213.

⁵⁹ Olivier Rabut, *Teilhard de Chardin: A Critical Study*, 214.

Point is meaningfully celebrated in the Eucharist. Human beings are enabled through the Eucharistic celebration to transform the body of the universe into the body of Christ. Teilhard makes it clear in the *Divine Milieu*: “As our humanity assimilates the material world, and as the Host assimilates our humanity, the Eucharistic transformation goes beyond and completes the transubstantiation of the bread on the altar. Step by step it irresistibly invades the universe; the stroke that vibrates through the bronze. In the secondary and generalised sense, but in a true sense, the Sacramental Species are formed by the totality of the world, and the duration of the creation is the time needed for its consecration. *In Christo vivimus, movemur et sumus.*”⁶⁰

There are explicit references in the Syro-Malabar Qurbana with regard to the transformation of human beings effected through the Eucharist, which enables them to transcend the material nature and attain the heavenly nature. It is through the experience of redemption that they are enabled for this transformation. The prayer before *marmitha* on Sundays and ordinary feast days says that the sacred mysteries are given for the renewal and salvation of mankind.⁶¹ According to the first *kusapa* in the anaphora of Addai and Mari, Christ would appear in the glorified humanity at his second coming: “...when you

shall manifest yourself at the end of time in that humanity of ours which you assumed...”⁶² The second *g'hanta* states that the Trinitarian God who created the world by his grace, and its inhabitants by his mercifulness, bestowed great grace on mortal men.⁶³ Here the word ‘grace’ points to the power enabling human beings to transcend their material nature. The third *g'hanta* makes more distinct references to God’s work for the consecration of human beings. “...because you have done us great favours which cannot be repaid in that you put on our humanity in order to vivify it by your divinity and have exalted our low state, raised us who are fallen, vivified our mortality...”⁶⁴ The fourth *g'hanta* of the anaphora of Mar Theodore states the consecration of human beings effected through the sanctifying work of the Holy Spirit. “...and you have renewed and sanctified us by the grace of the Holy Spirit.”⁶⁵ God’s grace enables the human beings to transcend the limitations of mortality and to march forward towards the goal of cosmogenesis. The epiclesis in the anaphora of Addai and Mari presents the consecration of the mysteries as the means for the consecration of the assembly. Here consecration of the assembly is depicted as the pardon of debts, remission of sins and the great hope of resurrection from the dead

⁶⁰ Teilhard de Chardin, *Le Lieu Divin*, 125-126.

⁶¹ Raza, 3.

⁶² Raza, 34.

⁶³ Raza 38.

⁶⁴ Raza, 42.

⁶⁵ *Anaphora of Mar Theodore*, 9.

and new life in the kingdom of heaven.⁶⁶ Sin is viewed as something standing on the way of the human being journeying towards the goal of cosmogenesis. Hence the Holy Spirit is invoked upon the mysteries in order to sanctify the mysteries and to make the human beings freed from the bondage of sin through the consecrated mysteries. The final phase of the consecration of humans is resurrection from the dead and attainment of new life in heaven. The epiclesis in the anaphora of Mar Theodore gives priority to the consecration of the assembly: "May the Holy Spirit come upon us and upon this Qurbana."⁶⁷ The epiclesis in the anaphora of Mar Nestorius presents communion as the true manifestation of the sanctification of the assembly. Consecration of human beings means that they are brought into communion with God and fellow beings. The horizontal communion is stressed as an inevitable feature of the sanctification of the assembly. "...that we may all be joined to one another in one unity in one bond of love and peace, that there may be one body and one spirit, as we are called in one hope of our calling."⁶⁸

4.1.3. Cosmogenesis and Christogenesis

Christogenesis, the culmination of cosmogenesis, is the activity of making the

cosmic body of Christ. According to Teilhard, only faith in Christ can find true meaning of the hyper convergence occurring in the Omega: "...at the present moment no faith can be distinguished that is capable of fully taking over (by 'amorizing' it) a convergent cosmogenesis, except faith in a Christ, a Christ of the Pleroma and Parousia, *in quo omnia constant*, in whom all things find their consistence."⁶⁹ Teilhard speaks of the essential reality of Christogenesis as follows: "In it (Divine milieu) we recognize an omnipresence which acts upon us by assimilating us in it, *in unitate corporis Christi*. As a consequence of the Incarnation, the divine immensity has transformed itself for us into the omnipresence of Christification. All the good that I can do *opus et operatio* is physically gathered in, by something of itself, into the reality of the consummated Christ."⁷⁰ Christ, according to Teilhard, is the natural culmination of the evolving cosmos. "Christ is not some extra feature added to the world, an embellishment, a king such as we crown, the owner of a great estate...He is the Alpha and the Omega, the Principle and the End, the foundation stone and the keystone, the Plenitude and the Plenifier. He is the one who consummates and the one who gives consistence to all things."⁷¹

Teilhard sees Christ as the goal of cosmogenesis: "I'd only add (what perhaps

⁶⁶ Raza, 45. Similar idea is found also in the epiclesis of the anaphoras of Mar Theodore and Mar Nestorius. *Anaphora of Mar Theodore*, 11; *Anaphora of Mar Nestorius*, 28.

⁶⁷ *Anaphora of Theodore*, 11.

⁶⁸ *Anaphora of Nestorius*, 28.

⁶⁹ Teilhard de Chardin, *Toward the Future*, 215.

⁷⁰ Teilhard de Chardin, *Le Lieu Divin*, 123.

⁷¹ Pierre Teilhard de Chardin, *Science et Christ*, 1921, 13. English translation cited in Henri de Lubac, *The Religion of Teilhard de Chardin*, 106.

comes out in the context) that the incommunicable beauty and individual shade of every soul is not alien to Christ and is found again in perfection in Christ: for Christ is not only the supremely perfect individuality that has passed through our human society...”.⁷² Commenting on Teilhard’s view on cosmogenesis in the direction of Omega Point, Bernard Delfgaauw observes as follows: “But all science, all knowledge, leads to Christ. Mankind is reaching out not towards any abstract goal but towards its unity in Christ.”⁷³

Teilhard makes the bold assertion in his essay ‘Cosmic Life’ on the very formation of the body of Christ: “And since the time when Jesus was born, when He finished growing and died and rose again, *everything has continued to move because Christ has not yet completed His own forming*. He has not yet gathered into Himself the last folds of the Garment of flesh and love which His disciples are making for him. *The mystical Christ has not yet attained His full growth*. In the pursuance of this engendering is situated the ultimate spring of all created activity...Christ is the Fulfilment even of the natural evolution of beings.”⁷⁴ According to Henri de Lubac, Christogenesis may be expressed as “the divinization of the new world in Jesus Christ”.⁷⁵

Every Eucharistic celebration insists on the participation of the liturgical assembly in the Christogenesis. Something which would happen in the cosmos in a unique manner and at a large level becomes simply a question of the daily experience in the Eucharistic celebration. In the Eucharist the final goal of cosmogenesis is the life of communion with Christ in heaven. The concern for the attainment of heavenly life is evident in many prayers of the Qurbana. The *Lakhu Mara* hymn, also known as ‘the hymn of resurrection’, points out the Christian belief in the evolution of the creation towards its goal. The whole creation is marching forward to the realization of the goal of creation.

The expression in the hymn ‘you are the quickener of our bodies’⁷⁶ tells that it is through Christ that the creation is attaining its goal. Resurrection of the bodies is indeed transit of the material realities into a new spiritual existence. According to the liturgical theology this new existence is an existence in the body of Christ. In the *onitha* during the fraction and consignation the people pray as follows: “I am the bread which came down from on high; all those who approach me with love and receive me, live in me for ever.”⁷⁷

⁷² Teilhard de Chardin, *The Making of a Mind*, 180.

⁷³ Bernard Delfgaauw, *Evolution: The Theory of Teilhard de Chardin*, H. Hoskins, trans., New York 1970, 92.

⁷⁴ Pierre Teilhard de Chardin, *La Vie Cosmique*, 1916. Text published in Pierre Teilhard de Chardin, *The Future of Man*, 305.

⁷⁵ Henri de Lubac, *The Religion of Teilhard de Chardin*, 138.

⁷⁶ Raza, 11.

⁷⁷ Raza, 47.

The deacon makes an invitation ‘to lift up hearts to heaven’ in his *karozutha* during the exchange of peace. Similar invitation is found in the admonition of the priest in the dialogue prayer to raise minds on high. This invitation to join the heavenly liturgy is very clear and elaborate in the anaphoras of Theodore and Nestorius.⁷⁸ The second *g'hanta* narrating the praise and thanks rendered to God by the heavenly hosts invites the liturgical assembly to join the heavenly hosts in praising God. The hymn *sanctus* is a true celebration of the liturgical assembly joining the heavenly choir praising God. The ninth century Anonymous Author of the *Exposition of the Offices* commenting on the *sanctus* in the *Qurbana* speaks of the communion of the earthly and heavenly Churches: “...This means, heaven and earth have been already made one Church; neither heaven is heaven nor earth is earth because the time and space composite have been dissolved; for heaven is heaven of earth and earth is the earth of heaven.”⁷⁹ The *kusapa* of the priest during the *sanctus* speaks of this union of heaven and earth. The priest is presented as one experiencing heaven, the dreadful house of God. The priest prays that the voices of our feebleness may be mingled with the hallowing

of seraphim and archangels. He renders praise to the mercy of God for having associated the earthly with the spiritual beings.⁸⁰

Invitation to the heavenly life is highlighted in the deacon’s exhortation before the fourth *kusapa*. The deacon asks the members of the assembly to lift up their eyes to the heavens above and look through the understanding of their hearts.⁸¹ It is indeed an invitation to become part of the transformation of the cosmos. The epiclesis and the prayer of the priest during the fraction and consignation, and the second prayer of thanksgiving by the priest after Communion insist on the great hope of resurrection from the dead and new life in the kingdom of heaven.⁸² The prayer of elevation states that the Eucharist will enable the one who receives it to attain the life in Christ, and thus to inherit the kingdom.⁸³ The *onitha* sung by the assembly during the fraction and consignation points out that through the Eucharistic celebration it is enabled to be in the company of heavenly hosts. The members of the liturgical assembly have the experience of the presence of Cherubim, Seraphim and archangels standing near the altar, participating in the Eucharistic sacrifice in great awe.⁸⁴ In

⁷⁸ *Anaphora of Theodore*, 5; *Anaphora of Nestorius*, 17.

⁷⁹ *Expositio II*, 55. Cf. Maniyattu, *Heaven on Earth*, 122.

⁸⁰ *Raza*, 39.

⁸¹ *Raza*, 42.

⁸² *Raza*, 45, 49, 59. The epiclesis in the anaphoras of Theodore and Nestorius also give great importance to the resurrection and life in heaven as the consequence of the participation in the mysteries and the work of sanctification by the Spirit. *Anaphora of Theodore*, 11; *Anaphora of Nestorius*, 28.

⁸³ *Raza*, 47.

⁸⁴ *Raza*, 48.

the introduction of the *karozutha* of fraternal charity before Communion, the deacon exhorts the assembly to be prepared to receive the gift of eternal life. In its conclusion the deacon prays that the Eucharist shall be for ‘the resurrection of our bodies and the salvation of our souls.’⁸⁵ The theme of resurrection from the dead and life everlasting is also found in the *kusapa* of the priest during deacon’s *karozutha* of fraternal charity. The short prayer of the priest while distributing Communion points to the eternal life. The prayers of ablution by the priest express the hope that the Eucharist may make the believers enter heaven and sing praises to God. The third prayer is very clear about the hope in heavenly life, and makes an earnest petition for the entry into heaven: “Make us who have received your Body from the paten and drunk your Blood from the chalice, worthy to sing your praises with the thief in paradise, in company with the just who do your will, O Christ, hope of mankind, Lord of all, for ever, Amen.”⁸⁶

The *teshbohta* after Communion by the assembly on feast days of our Lord and on other important feast days illustrates the heavenly life awaited by the believers. The prayer affirms that the Eucharistic celebration necessarily makes the believers worthy of heavenly glory. “Make the feet which have walked in the churches walk in the region of light. Renew the bodies which have eaten your

living Body unto new life.”⁸⁷ Citing Jesus’ own words (Jn 6: 51, 54, 56) the *huttamma* for Sundays and Feast days declares that partaking of the sacred body and sacred blood in the Eucharist shall account for the mutual abiding of God in humans and humans in God. It shall cause the humans rise up after death and pass on from death to everlasting life.⁸⁸ Similar idea is strongly presented in the *huttammas* for the ferial days, and days of the commemoration of the dead.

According to Christian faith resurrection is the final phase of cosmogenesis. It is the point in the evolution of the creation, when God becomes everything of the creation. While talking about the transformation occurring in the Eucharistic bread and wine, Pope Benedict XVI in *Sacramentum Caritatis*, the Post Synodal Apostolic Exhortation, insists on the transformation of the cosmos resulting in the Christogenesis: “The substantial conversion of bread and wine into his body and blood introduces within creation the principle of a radical change, a sort of “nuclear fission”, to use an image familiar to us today, which penetrates to the heart of all being, a change meant to set off a process which transforms reality, a process leading ultimately to the transfiguration of the entire world, to the point where God will be all in all (Cf. 1 Cor 15:28).”⁸⁹ In the same Apostolic Exhortation the Pope states that the body resulting from the transformation caused by

⁸⁵ Raza, 50-51.

⁸⁶ Raza, 57.

⁸⁷ Raza, 57-58.

⁸⁸ Raza, 60.

⁸⁹ Benedict XVI, *Sacramentum Caritatis*, Post-Synodal Apostolic Exhortation, Vatican 2007, 11.

the Eucharist is the Body of Christ. Commenting on the prayer of epiclesis, the Apostolic Exhortation, states that the epiclesis is the petition to the Father to send down the gift of the Spirit so that the bread and the wine will become the body and blood of Jesus Christ and that “the community as a whole will become ever more the body of Christ.”⁹⁰ In the Syriac Eucharistic perspective the whole creation should undergo such a transformation and thus become the body of Christ.

Conclusion

A comparison between the ideas of Eucharistic transformation and the transformation of the universe shows us that both are parallel, however merging into one and the same point, in Teilhard's expression, the 'Omega Point'. In Teilhard's vision the 'Omega Point', that is, Christ himself, marks the ultimate phase of cosmogenesis. It is nothing but the identification of Christ's body and cosmic body. Teilhard asserts in the essay on 'Cosmic Life': "Christ has a cosmic body that extends throughout the whole universe."⁹¹

Teilhard sees Christ as intimately related to the cosmos, serving as the vital force of the cosmos: "Christ, principle of universal vitality because sprung up as man among men, put himself in the position (maintained ever since) to subdue under himself, to purify, to direct and super-animate the general ascent

of consciousness into which he inserted himself. By a perennial act of communion and sublimation, he aggregates to himself the total psychism of the earth. And when he has gathered everything together and transformed everything he will close in upon himself and his conquests, thereby rejoicing, in a final gesture, the divine focus he has never left. Then as St. Paul tells, *God shall be all in all!*"⁹²

In the Qurbana all are invited to pass through this material world to the spiritual world of heaven.⁹³ However, it is the free choice of the believers which enables them to make this entry into heaven. Teilhard speaks of this free choice of human beings: "If we are effectively to fall under the domination of Christ the centre of the world (king and centre of all things) we must of our own free will open our hearts to him. If we are really to enter into the chosen universe that is marked off around the incarnate Word, we must choose to form part of it."⁹⁴

As there is the glorified humanity or the ultimate reality of humanity already realized in Christ, there is also the cosmic reality in its ultimate glorified form realized in heaven. *Sacrosanctum Concilium*, the Vatican II Constitution on sacred liturgy, speaks of the earthly liturgy as a participation in the foretaste of the heavenly liturgy (SC 8). The entry into heaven realized through the Eucharist shows the sacramental accomplishment of the cosmogenesis by the human beings.

⁹⁰ *Sacramentum Caritatis* 13.

⁹¹ Teilhard de Chardin, *The Prayer of the Universe*, 90.

⁹² Teilhard, *The Phenomenon of Man*, 294.

⁹³ Maniyattu, *Heaven on Earth*, 89.

⁹⁴ Teilhard de Chardin, *The Prayer of the Universe*, 24.

Impact of *Orientalium Ecclesiarum* on the Restoration and Renewal of Syro-Malabar Liturgy

Dr. Jean Mathew SH

Introduction

Orientalium Ecclesiarum (OE), Second Vatican Council's decree on the Oriental Churches is a remarkable contribution to the restoration and revival of the liturgical and spiritual heritage of the Oriental Churches. It is evident that in the formation of OE the situation of the Indian Church was seriously considered.¹ The teachings of OE stressed the restoration of the liturgy of the Oriental Churches like that of the Syro-Malabar Church. In fact, the teachings of OE were already put into practice in the Syro-Malabar Church which had already started the work of the restoration of liturgy. Syro-Malabar Church, which has been using the East Syrian liturgy, lost its East Syrian identity due to the intervention of the Latin tradition. From the

time of the Synod of Diamper, the liturgical tradition of the Church of Thomas Christians became a hybrid one. In the twentieth century the Holy See took the initiative to restore the liturgy of the Syro-Malabar Church. This great concern of the Church, especially concerning the restoration of the liturgical heritage of the Syro-Malabar Church, is reflected in the formation of the OE. It is true that we may not find a direct influence of OE in the early phase of the restoration of Syro-Malabar liturgy in the 1960s. However, the principles of restoration enunciated by OE had a great impact on the second phase of restoration in the 1980s. The present paper attempts to trace out the direct and indirect impact of OE on the restoration of the East Syrian liturgical identity of the Syro-Malabar Church.

¹ This is all the more true about OE 3. According to X. Koodapuzha, the last sentences of OE 3 was included in the decree, as a result of taking into consideration the concrete situation of the Eastern Churches in India. Xavier Koodapuzha, *Randaam Vatican Council: Paurastyasabhakal* (Mal) (Kottayam, 1976) 36. The important commentaries on OE 3 make mention of the Indian situation. Herbert Vorgrimler writes: "The real reason why the right to preach the gospel, that is, the right to engage in missionary activity, is especially mentioned among the rights and obligations of all the individual Churches is to be traced to the situation in India, where the Malabar Church, which has a large surplus of priests, was until recently only permitted to convert people to the Latin rite". Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II*, London 1967, Vol. I, p.315. Victor Pospishil, one of the experts who participated in the Council, also makes mention of the Indian situation of the Malabar and Malankara Churches as the true background for the statement in OE 3. Victor J. Pospishil, *Orientalium Ecclesiarum: The Decree on the Eastern Catholic Churches of II Council of Vatican*, New York 1965, pp.13-14.

The Syro-Malabar Church has a venerable antiquity and tradition which has come from the apostles through the Fathers and which is part of the divinely revealed undivided heritage of the universal Church. By the initiative of Holy See, though not fully, the restored East Syrian Qurbana was introduced in 1962, before the Second Vatican Council itself. Council Fathers knew that Oriental Churches especially the Indian Church have fallen away from their pristine purity and have become deformed and mutilated due to circumstances of times and persons. In view of such Churches like the Syro-Malabar Church, the Council Fathers assert, "They are to aim always at a more perfect knowledge and practice of their rites, and if they have fallen away due to circumstances of times or persons, they are to strive to return to their ancestral traditions" (OE 6). The identity of an individual Church depends to a great extent on her liturgy. Therefore, the Council exhorts the members of the Eastern Churches "to preserve their own liturgical rites and ways of life" (OE 6). The decree recognizes the right of Eastern Catholics to keep their own distinct liturgical practices.

1. Approach towards Liturgical Heritage in *Scorosanctum Concilium* and *Orientalium Ecclesiarum*

Very often it seems that there is a conflict between the central concerns of Vatican II documents of *Scorosanctum Concilium* (SC) and OE with regard to liturgical heritage. On the one hand, SC stresses the need for renewal and adaptation, on the other OE stresses the need for restoration of the ancient tradition.

For the Syro-Malabar Church which directions should be given priority: that of SC or that of OE? SC has a general appeal to all the Churches. However, with regard to concrete liturgical matters it is mainly addressing the Latin Church. The principles of OE may be seen as exceptions granted to the Oriental Churches, from the general principles of SC in view of all the Churches.

SC has in view the fully established liturgical traditions, like the Latin liturgy, which were preserved in history without much alteration. It is true that SC too speaks of the restoration of liturgy. "In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself" (SC 21). But there is an open provision given for changes in this process of restoration. "...for the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed but ought to be changed with the passage of time, if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become less suitable" (SC 21). The entire chapter 2 of SC is concerned with the reform and revision of the liturgy. This chapter also provides us with the norms for the revision.

OE has in view the liturgies of the Eastern Catholic Churches which were distorted in the past, mainly due to the intervention of the Latin tradition. Hence the central concern in OE is to restore the original tradition of the Eastern liturgies. OE insists

on the preservation of the ancient liturgical tradition. "All members of the Eastern Rite should know and be convinced that they can and should always preserve their legitimate liturgical rite and their established way of life, and that these may not be altered except to obtain for themselves an organic improvement" (OE 6). OE exhorts the Eastern Christian faithful to restore and re-establish the ancient venerable liturgical practices. "The Sacred Ecumenical Council confirms and approves the ancient discipline of the sacraments existing in the Oriental Churches, as also the ritual practices connected with their celebration and administration and ardently desires that this should be re-established if circumstances warrant it" (OE 12). As an example for restoring the ancient tradition OE cites the need of restoring permanent diaconate. "In order that the ancient established practice of the Sacrament of Orders in the Eastern Churches may flourish again, this Sacred Council ardently desires that the office of the permanent diaconate should, where it has fallen into disuse, be restored" (OE 17). If we take the spirit of OE, then it becomes clear that with regard to the Syro-Malabar Church the concern of OE is to restore the venerable East Syrian tradition, which was distorted due to the latinization through the centuries.

2. Liturgy of St Thomas Christians till 16th Century

As we know the Church of St. Thomas Christians traces its history back to the very

origins of Christianity through the apostolate of St Thomas, the apostle of Jesus Christ, who reached India in AD 52. From the early centuries of Christianity this apostolic Church of India had intimate relations with the Persian Church. Since the 4th century, the Church in India started communication with the East Syrian Church and soon began to adopt liturgical books and share liturgical rites. The presence of Persian bishops as heads of this Church helped to preserve its East Syrian heritage. Though the Malabar Church adopted the East Syrian liturgy, it did not fail to enrich itself with Indian adaptations.

East Syrian liturgy was the only developed liturgy that was in use in the Church of St. Thomas Christians before the seventeenth century. There is no mark of evidence that our ancestors developed a liturgy of their own at any time. They had no outstanding theologians or prominent writers or theological schools to contribute towards the development of a liturgy as in the case of the ancient liturgies we have today. Therefore, they had to get a developed liturgy from elsewhere.²

3. Liturgy of St Thomas Christians during the Portuguese Period

The Portuguese missionaries who came to Malabar in the sixteenth century, at first, tolerated this Eastern and Indian Church, but later, due to certain differences, mainly in the liturgy, the relations between the missionaries and local St. Thomas Christians became

² P. J., Podipara, *Four Essays on the Pre-Seventeenth Century Church of the Thomas Christians of India* (Changanacherry, 1977) 50.

increasingly strained and tensions and frictions appeared. Under the Padroado agreement with the Holy See the Portuguese missionaries started to interfere in the day to day activities of the Church and things took a turn for the worse. Attempts to resist the latinization process were branded as schismatic. The missionaries accused the Indian Christians of heresy and schism and attempted to introduce the Latin customs and Latin manner of ecclesiastical administration among the St. Thomas Christians, cutting away the East Syrian connection. The principle of latinization was approved in the Synod of Diamper (1599) which was convoked by the missionaries for the Malabar Church. Its regulations were put into force, for the most part, by bishop Roz (1599-1624), and the spirit of Diamper was kept up by his successors, both missionaries and natives, until the Second Vatican Council.³ The authentic liturgical and spiritual heritage of the St. Thomas Christians was either distorted or destroyed during the Portuguese period.

4. The Restoration of Syro-Malabar Liturgy

The aim of the restoration of Syro-Malabar liturgy is to have the proper and genuine East Syrian liturgy of St. Thomas Christians, eliminating the foreign elements which crept into it after the 16th century, and reintroducing its genuine elements. Ever since the Synod of Diamper the Malabarians were seeking for the restoration of their genuine rite.

4.1. The Restoration Attempts of Syro-Malabar Qurbana till the Second Vatican Council

It was a historical event that Pope Pius XI on the first of December 1934 decided to restore the liturgy of the Malabar Church to its pristine purity. Rejecting the request for approving the Syriac translation of the Latin Pontifical for the Malabar Church, Pope solemnly declared that latinization should not be encouraged among the Orientals. He himself then constituted a commission for the restoration of the Syriac Pontifical. In 1938 when Cardinal Tisserant asked for the restoration of the Qurbana and the Divine Praises, the Bishops opposed this and rather preferred the continuation of the Latinized liturgy. The Bishops' Conference formed a liturgical committee, comprising of five persons with Mar Tharayil as the chairman. The meeting of this committee on 4 August 1953 demanded the following: shorten the Qurbana; reduce the prayers of the deacons; minimize the use of incense and follow the Roman Missal in its structure. On 10 March 1954 Pope Pius XII nominated a commission, consisting of Fr Raes S. J., Fr Cyril Korolovsky and Fr Placid Podipara C.M.I, to edit and restore the texts of the Qurbana, the Sacramentary and the Divine Praises. Cardinal Tisserant sought the opinion of the Syro-Malabar Bishops on the restoration of the liturgical texts, through a letter sent to them on 6 May 1954. A restored Eucharistic liturgy, drawing on the original East Syrian sources,

³ Mannoorampampil, T., *The Restoration of the Syro-Malabar Qurbana* (Kottayam, 1987) 5.

was approved by Pius XII in 1957. Consequently the book of rubrics and calendar called “*Ordo celebrationis*” (1959) and the *propria* called “*Supplementum mysteriorum*” (1960) and Syriac Taksa (*Taksa d' Qudashe* 1960) were published. A partial Malayalam Taksa with prayers also in Syriac was promulgated on July 3, 1962. It officially came into force by the common decision of all the seven Bishops with their imprimatur. The restoration was partial because only the simple form of Qurbana was published. Though the other two anaphoras were approved by Rome they were not published. The rubrics contained in *Ordo Celebrationis Qudasha* were not fully implemented. Some directives given in the text were contrary to the spirit of the Qurbana such as the directives which say that use of incense is not necessary for the Qurbana on the ordinary days and that the Communion may be given under one species only. The Taksa did not contain the *propria* or the variable parts of the Qurbana as envisaged in the *Supplementum Mysteriorum*. Moreover, the edition of 1962 Taksa had omitted a few elements like *Pugdankon*, *diptychs* and a few *hutamas* which were in the 1960 Taksa. However, the Taksa of 1962 has some elements which are in tune with the spirit of OE. The 1962 Taksa of the Qurbana is longer than the Taksa used since 1774. It is in the vernacular with some prayers in Syriac. In the pre-Anaphora, the Creed and the solemn entrance to sanctuary and the altar are placed after the rite of the transfer of the mysteries.

The Taksa eliminated many Latin elements such as *Agnus Dei* that had been introduced during and after the Synod of Diamper. With the 1962 Text the peoples' participation became more active. The vestments are restored to the Chaldean type, according to the 1962 Taksa.⁴

The Bishops objected to the restoration of the pure East Syrian liturgical texts in the Syro-Malabar Church. Some of them strongly criticized the restoration of the East Syrian liturgy. The Bishops welcomed the introduction of the Malayalam language but disagreed with the introduction of the East Syrian liturgical vestments, sanctuary veil, and the leavened bread in the Qurbana and for making the sign of the cross from right to the left. On December 3, 1963 the Sacred Congregation permitted some amendments and abbreviations in the text in response to the requests made by the Bishops in October 1963.⁵ The reaction of the Syro-Malabar Bishops to the restored Taksa of 1962 shows that the Syro-Malabar Church was not in a position to appreciate the liturgical restoration envisaged by OE, in the Second Vatican Council.

4.2. The Restoration Attempts of Syro-Malabar Qurbana after the Second Vatican Council

On August 7, 1968 the Sacred Congregation gave approval ‘*ad experimentum*’ to the Taksa of Qurbana. Here we see the negative attitude of Syro-Malabar Church (though

⁴ J. Kalathil, *Restoration Attempts of the Syro Malabar Qurbana* [Web: <http://dukhrana.in/>] (access 24.04.2014).

represented by only some dioceses) to the teachings of OE. The 1968 Taksa explicitly violated the teachings of OE. The prayers were reversed and shortened and certain prayer formulae were avoided. The use of Sanctuary veil (in rubrics) was stopped. The first part of the liturgy was permitted to be celebrated facing the people. Many rubrics such as the dismissal of the catechumens and kissing the host after the elevation were removed. The Apostle's Creed was introduced as an option. The Creed and the formal entrance to the Sanctuary were placed before the transfer of the mysteries. The prayer of the deposition of the mysteries on the altar is addressed to the Father. This prayer is said aloud and shared by the faithful. In the invariable part of the *onitha d' raze* the name of St. Joseph is inserted after the name of Bl. Virgin Mary. All the g'hanta prayers are prescribed to be said aloud. At the words of institution, the bread is taken in the hands of the priest. With both bread and cup the triple signing of the cross is avoided and raising over the head is introduced.⁶

It seems that there was certain amount of laxity from the part of the Oriental Congregation in approving the Taksa of 1968 *ad experimentum*. The request for the approval of the new Taksa was presented to the Sacred Congregation for the Oriental Churches on 6 August, 1968. On 7 August, 1968 the Sacred

Congregation sent a telegram to the Apostolic Nunciature in New Delhi, communicating Sacred Congregation's approval *ad experimentum*. It is evident from this that the Congregation did not make a serious study of the Text of 1968 Taksa sent to Rome for approval.⁷

In reality this new text, as a result of various changes made in the course of translation, differed considerably from that of 1962. On May 9, 1969, Oriental Congregation limited the experimentation to two years and on July 29, 1971 it extended the period for another three years. Attempts were made by the Syro-Malabar Bishops' Conference to finalize the 1968 text.⁸ Some had sharply criticized that the reforms made in this text were a willful abandonment of the Churches' own tradition and a formal acceptance of Latin customs.

Though Congregation for the Eastern Churches was not insisting on the teachings of OE while giving an *ad experimentum* approval for the Taksa of 1968, the Congregation corrected its position later and continually asked for the revision of liturgy basing on the Taksa of 1962. On June 19, 1974 the Congregation declared that the period of the experiment of the 1968 text is concluded and re-proposed the text of 1962. It also emphasized that any discussion

⁵ Mannooramparamil, T., *The Restoration of the Syro-Malabar Qurbana* (Kottayam, 1987) 8-9.

⁶ Kalathil, *Restoration Attempts of the Syro Malabar Qurbana*.

⁷ Mannooramparamil, T., *The Restoration of the Syro-Malabar Qurbana*, 10.

⁸ Mannooramparamil, T., *The Restoration of the Syro-Malabar Qurbana*, 10.

regarding adaptation would have to be on the basis of 1962 text. The 1968 text was judged unacceptable because there were certain mutilations in the text.⁹ The formula of blessing ‘Peace to you’, and its response, the proclamation of the deacon ‘Let us pray, peace to us’ as given in 1968 text were not faithful to the original. ‘For all Patriarchs, ...’ which is considered to be the concluding prayer of *diptychs*, was omitted in 1968 text. These are some examples from 1968 Taksa which are not in agreement with the teachings of OE. Several attempts were made to make a better and a final text in the face of the fact that the time granted *ad experimentum* for the Qurbana text elapsed.

During this period of crisis there appeared several liturgical texts not authorized by the entire hierarchy. Thus we find texts of the so called ‘Indian Liturgies’ such as the ‘Indian Mass’ and the ‘Indianized Mass’, the liturgy composed and used by the Dharmaram College Bangalore. These two liturgies certainly cannot be considered a reform or an organic development of the Syro-Malabar liturgy. In fact they ignored the principles of restoration envisaged by OE. There was no agreement among the Bishops on these liturgical texts. Therefore, Syro-Malabar Bishops’ Conference, held on August 12-14, 1974, decided that thereafter Bishops’ Conference should give approval to liturgical texts subject to the final approval of Holy See. On January 3, 1977 Oriental Congregation in a letter to the Bishops of the Syro-Malabar Church, prohibited the use

of liturgical texts without the authorization of the Bishops Conference and the approval of the Holy See. On August 12, 1980, a document from Rome entitled “Report on the state of liturgical Reform in the Syro-Malabar Church” was sent to all the Bishops as an aid to the Bishops’ Conference. This document emphasized that the liturgy of the Syro-Malabar Church must remain absolutely faithful to the East Syrian liturgical tradition. On Friday, 29 August 1980, Pope John Paul II received in audience a group of Indian Bishops of the Malabar and Malankara Churches on the occasion of their “*ad limina*” visit. During this meeting Holy Father delivered an address which was according to the spirit of OE and was aiming at the liturgical renewal in the Oriental Churches. Pope expressed his wish that the Oriental Churches remain faithful to their tradition: “For the Catholic Church wishes the traditions of each particular Church or rite to remain whole and entire, and it likewise wishes to adapt its own way of life to the needs of different times and places” (OE 2). Holy Father continues to cite from the same decree: “All members of the Eastern Churches should be firmly convinced that they can and ought to always preserve their own legitimate liturgical rites and ways of life, and that changes are to be introduced only to forward their own organic development” (OE 6). Again Pope says that to attain their aim it is necessary to have a rigorous and severe application of the conciliar directives on fidelity to the traditions of one’s own rite: “They themselves are to carry out all these

⁹ Mannooramparampil, T., *The Restoration of the Syro-Malabar Qurbana*, 12.

prescriptions with the greatest fidelity. They are to aim always at a more perfect knowledge and practice of their rites, and if they have fallen away due to circumstances of times or persons, they are to strive to return to their ancestral traditions" (OE 6).

Pope asserts, "The liturgical renewal is hence the fundamental element for the ever fruitful life of your Church: a renewal founded on fidelity to your own genuine ecclesial traditions and open to the needs of your people, to your culture and to possible changes own organic progress".¹⁰

A draft Text of the Qurbana was submitted in 1981, but it was rejected and clear guidelines for preparing a new text were given by the Oriental Congregation in the document 'Observations on the Order of the Holy Mass of the Syro-Malabar Church 1981'. We find the teachings of OE reflected in the document from the Oriental Congregation in 1981. According to the observations, a new text of the Qurbana was to be sent to Rome before September 15, 1983. Rome did not appreciate the reform process undertaken by the Syro-Malabar Church, and said that many of the changes were a return to Latinizations and in no way Indianisations. The response of the bishops was that the rubrics, such as the celebrant facing the congregation during Qurbana, introduction of the theme at the beginning, silent pauses during the Qurbana or improvised prayers at certain occasions, were

introduced because they were clearly recommended in *Sacrosanctum Concilium* which had called for the liturgical renewal.¹¹ However, this adherence to the teaching of SC was at the cost of ignoring the teachings of OE.

The Bishops' Conference of December 4-5, 1983 directed the central liturgical committee to prepare the text of Raza on the basis of the Roman documents and guidelines, and of the spirit of the Malabar liturgy and the pastoral needs. As the text was in preparation, there came from Rome another document entitled Final Judgment of Sacred Congregation for the Oriental Churches concerning the order of Syro-Malabar Qurbana in July 24, 1985 which also was given as a guide for the formation of the text. As conclusion to this document Oriental Congregation says, it is also the will of the Holy See that an end be put to confusion and uncontrolled experimentation by preparing the final text of the Qurbana according to the established norms. Again this document says, 'But that is not the end of the common task. There are many outstanding items on the Malabar hierarchy's liturgical agenda: the translation and introduction of the propers for the Eucharist, for which the initial preparatory work was done in the supplementum, restoration of the Lectionary cycle to its integrity, restoration of the Liturgy of the Hours as parish daily prayer, and of course, in all religious houses too where the

¹⁰ On Friday, 29 August 1980 the Holy Father received in audience a group of Indian Bishops of the Malabar and Malankara Rites on the occasion of their '*ad limina*' visit. The Holy Father Pope John Paul II, delivered an address. *Roman Documents on the Syro-Malabar Liturgy* (Kottayam, 1995) 43.

¹¹ Mannoorampampil, T., The Restoration of the Syro-Malabar Qurbana, 12.

daily office should be recited by rule, and in seminaries; restoration of the Liturgical Year; renewal of the liturgical disposition of the Church building etc'. This agenda shows that this document was fully in favor of the proposals of OE. According to the document 'Final Judgment ...' text of the Raza was prepared and on December 19, 1985 Rome approved the Raza text and it was inaugurated by Pope John Paul II at Kottayam during the ceremony of the beatification of St. Elias Chavara Kuriakose and St. Alphonsa.¹²

Even when the Raza text was approved, in complying with the Roman document 'Final Judgment...', there was a clear understanding that when the simple form of the Qurbana will be prepared separately, there will be enough scope for pastoral adaptations and revision. Again problem appeared regarding the solemn and simple form of Qurbana. A large number of observations, suggestions and petitions were sent to Oriental Congregation with regard to the Raza text of 1985. The Congregation prepared a draft of the directives for the Solemn and Simple forms of the Qurbana. These directives were prepared on the basis of the text of the Raza as well as on the pastoral needs of the community. According to the direction a new Taksa was prepared and sent to Rome for approval. A decree from the Oriental Congregation dated April 3, 1989 approved the text with a few slight modifications. On the basis of this, the new Taksa was promulgated on July 3, 1989.¹³

While approving the directives for the simple and solemn forms of the Qurbana the Oriental Congregation has at times neglected the spirit of OE. Many prayers including the Creed are made optional. The directives give option with regard to the repetition of some prayers, Gospel procession in the simple Qurbana, OT readings, gestures like sign of the cross, kissing the altar etc. Instead of *pugdankon*, a suitable greeting and brief introduction is proposed. Many of the changes proposed in the directives of the Simple and Solemn forms of the Qurbana are not in agreement with the proposals of OE.

4.3. Impacts of OE on other Liturgical Elements

Even though the 1989 Taksa has gone a little back with regard to the implementation of the teachings of OE, the recent liturgical developments in the Church seem to be very much inspired by the principles of OE. The restoration of the Sacraments of Initiation in 2005 is a good example. The traditional Eastern practice of administering the Sacraments of Initiation together is reintroduced. The restored liturgical texts of the Ordinations, Consecration of Holy Oil, and Consecration of Church manifest the spirit of liturgical restoration proposed by OE. The publication and promulgation of the Anaphora of Theodore is indeed an advancement along the path prescribed by OE. Though not entirely faithful to the tradition, the newly introduced *propria* of the

¹² Mannoorampampil, T., *The Restoration of the Syro-Malabar Qurbana*, 17.

¹³ Mannoorampampil, T., *The Restoration of the Syro-Malabar Qurbana*, 25.

Syro-Malabar Qurbana and the Holy Week liturgy are very much in tune with the teaching of OE. The publication of the Lectionaries is indeed another great achievement in the work of the restoration of the East Syrian liturgical heritage. The decision of the Church to introduce permanent diaconate is a remarkable step of executing the teaching of OE (OE 17). The current work of the preparation of the Liturgy of Hours according to the East Syrian *Hudra*, and the restoration work of the anaphora of Nestorius reflect the concern of OE with regard to the restoration of the liturgical heritage.

Conclusion

The St Thomas Christians of India can be really proud of having a very rich liturgical

tradition. Pope Leo XIII said in *Orientalium Dignitas*, "legitimately approved variety of Eastern liturgy and discipline is a brilliant ornament for all the Church." Through the latinization of the Syro-Malabar liturgy, not only the Syro-Malabar Church but also the Catholic Church as a whole lost an important aspect of its splendor. However, the declaration of OE helped our Church to restore the liturgical heritage which was lost due to the latinization. Even fifty years after the Second Vatican Council we have not yet fully imbibed the spirit of OE. We need a thorough examination of our Eastern heritage in the light of the teachings of OE. It is certain that there is great scope for true advancement in the field of liturgy, which would undoubtedly boost the growth of our Church with its venerable apostolic patrimony.

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Book Review

James Puliurumpil, *Arnose Pathiri: A Pioneer Indologist* (OIRSI Publications, Kottayam, 2015); Pages 208, Price ₹ 240 (\$15).

This is the latest book, authored by Rev. Dr. James Puliurumpil, Professor of Church History in Pontifical Oriental Institute, Vadavathoor, Kottaym, Kerala, India. It is the 9th book from his deep erudition and wide reading in Church history and related disciplines.

In a very lucid and systematic manner, this book brings out the life, the person and the rich contributions of Arnose Pathiri (Johann Ernst Hanxleden), a German by birth and Keralite by formation, life, ministry and death. As Rev. Dr. Puliurumpil himself remarks, he is a pioneer Indologist, who deserves a place equal to Max Müller and Herman Gundert (P.12). Of all the European missionaries, who worked in India, Arnose Pathiri is the most and best known in Kerala. He was a great man of the land. He deserves a number of epithets such as Jesuit priest, pastor, missionary, poet, scholar, grammarian, lexicographer, philologist, Indologist, linguist, etc. He was surely a multilingual genius. His unique contribution to the linguistics is that he wrote grammar books and dictionaries for Malayalam and Sanskrit. It is astonishing that a foreign

missionary thoroughly studied Sanskrit and Malayalam and prepared grammar book and dictionary for these languages. He also enriched the Christian poetry, especially through his *Puthenpana*, which stands as an exemplary model for authentic inculturation of faith and Gospel teachings.

Besides the general introduction and conclusion, the book has eight chapters, starting with the early years and school life of this great genius, Arnose Pathiri. Then the author goes on describing the missionary journey of this young zealous man to India, his theological and religious formation in Kerala, his pastoral and missionary ministries and his scholarly literary contributions. Kerala/Malabar became the ‘mother’ and ‘motherland’ for him. A select bibliography with a good number of books is given at the end.

This is a very rich, solid and comprehensive historical study on Arnose Pathiri. I am very much delighted to state that this book is an example of the hard work and constant intellectual pursuit of Rev. Dr. James Puliurumpil, even during the sabbatical year, which he took last year. It is a happy coincidence that last year also marked the 333rd birth anniversary of Arnose Pathiri and the author, for his sabbatical year studies, went to the same place, where Arnose

Pathiri was born. This book is reader friendly and systematic enough. I finished reading this book in a single stretch. I am pretty sure that the author Rev. Dr. James Puliurumpil really deserves our praises and appreciation. So I take this occasion to sincerely congratulate Rev. Dr. James for this wonderful historical work, which he contributed to the academic world. I wish him all the best and the book a wide readership. As Bishop Mar Joseph Kallarangatt comments in his words of appreciation, "it is the work deserves to be taken cognizance of by the academic world".

Dr. Dominic Vechoor

John Moolan, *Liturgy of the Hours (Divine Praises) – Syro-Malabar Church*, Oriental Institute of Religious Studies India (OIRSI), Kottayam, 2014, ISBN 978-93-82762-14-0, Pages 318, Price: ₹ 350.00

Prof. Emeritus Dr. John Moolan, one of the well-known liturgiologists of the Syro-Malabar Church, has bundled his knowledge and wisdom in the book called 'Liturgy of the Hours (Divine Praises) – Syro-Malabar Church'. He has decorated the book with an exciting introduction, enriching list of bibliography and systematic arrangement of the theme. This book is a treasure hoard which deals with the origin and development of the Syro-Malabar Liturgy of the Hours together with its structure and theology. The author begins the book saying that "the celebration of the liturgy of the hours or the divine

praises is the result of the thirst for continuous God experience in life". This statement is well attested in this scholarly book with the detailed analysis of the theme.

The didactic method of study, which is the hallmark of the author, enables the reader of this book to grasp the subject thoroughly and clearly. The whole book is divided into fifteen chapters, beginning with the importance of the Liturgy of the Hours in Christian life and passes through the different stages of its formation in different centuries. The second chapter explains the various constituent parts of divine praises which give shape to the body of this prayer system.

Fourth chapter of this book deals with the biblical background of the Liturgy of the Hours. It clearly elucidates the Jewish influence on Christian prayer which Christ followed, the apostles established, and the Church continues. The evolution of this prayer system in the first three centuries is depicted in the sixth chapter. The seventh chapter is noteworthy as it describes the formation of the organized system of prayer in the East in general as cathedral and monastic and its integration into one form as cathedral-monastic set times of prayer in the fourth century.

The ninth chapter contains a very significant aspect of the Liturgy of the Hours namely the East Syriac seasonal setup of this prayer system. This chapter makes it clear that the division of the seasons into a liturgical year is based on four feasts of our Lord. They are Christmas, Denha, Resurrection and the Exaltation of the Cross. The author makes a

structural comparison in the eleventh chapter, between the Syriac text and the Malayalam text used today in the Syro-Malabar Church.

The prayers proper to the nine seasons of the liturgical year elucidated in the twelfth chapter bring forth the mysteries of Christ celebrated through the Liturgy of the Hours in the Syro-Malabar Church. The thirteenth chapter comprises the Scriptural Lessons with the commemorative and invocational interpretations. These Scriptural lessons are the New Testament proclamations of Gospel and Epistle passages of the Eucharistic liturgy used during *Ramsa* and *Lelya* respectively. The fourteenth chapter on Syro-Malabar cycles of Divine Praises distinguishes the daily, weekly

and annual cyclic arrangement of the Liturgy of the Hours in its whole set up. The book is perfected with the final chapter which describes the theology of the structural set up of the three major hours, namely *Ramsa*, *Lelya* and *Sapra*.

This studious book fulfills the aim of filling up the lacuna of a scholarly work in the field of the Liturgy of the Hours or Divine Praises particularly concerned with the Syro-Malabar Church. The comprehensive and authoritative nature of this work makes it worthy to be the text book for the subject. The overall presentation of the book is attractive, and the informative design of the front cover demands a special mention.

Fr. Sebastian Muthuplackal



NEWS

St. Gregory of Narek, New Doctor of the Church

Pope Francis proclaimed St. Gregory of Narek (950-1003) as the new doctor of the Church. He is from the Armenian Catholic Church. He is a great theologian, mystic and poet, who communicated his spiritual and ecclesial experiences both by his life and teachings. His works have penetrated into every aspect of Armenia's religious life and culture.

The Patriarch of the Assyrian Church of the East Passed Away

The Patriarch of the Assyrian Church of the East, His Holiness Mar Dinkha IV passed away. He started his shepherding ministry in 1976. Mar Dinkha IV was very actively involved in the ecumenical movement. Together with Pope St. John Paul II, he signed the common Christological declaration between the Catholic Church and the Assyrian Church of the East. He dedicated his entire life to serving the Lord and the Church.

Extraordinary Jubilee Year of Divine Mercy

Holy Father Pope Francis announced the extra ordinary Jubilee Year of Mercy (2015-2016). He made the declaration through the bull, *Misericordiae Vultus*. The Jubilee Year will begin on 08 December 2015, the feast day of the Immaculate Conception of Bl. Virgin Mary and will come to a close on 20 November 2016, the feast day of Christ the King. In the bull, the Pope explains that 'it is his burning desire that during the Jubilee Year, the Christian people may reflect on the corporal and spiritual works of mercy so that we may become witnesses to divine mercy. 'Merciful like the Father' (Luke 6:36) is the motto of the year of mercy.

New Eparchies for the Syro-Malankara Catholic Church in India

Pope Francis on 26 March 2015 erected a new Eparchy in Gurgaon and a new Apostolic Exarchate in Khadki for the Syro Malankara Catholic Church. Holy Father appointed Msgr. Thomas Mar Barnabas Aerath OIC as the Eparchial Bishop of Gurgaon and Msgr Thomas Mar Anthonios Valiyavilayil OIC as the Exarch of Khadki.

51st International Eucharistic Congress in Philippines

The 51st International Eucharistic Congress will be held in the Archdiocese of Cebu in the central Philippines from 24 to 31, January 2016. It is an international gathering of believers, aimed at increasing the awareness of the central place of the Eucharist in the life and mission of the Church. International Eucharistic Congress offers opportunity to experience and comprehend the Eucharist as a transformative encounter with the Lord in his Word and in

his sacrifice of love so that all may have life and live in abundance (Jn 10:10). The theme of this International Eucharistic Congress is “Christ is in You, Our Hope and Glory.” (Col 1: 27).

‘Laudato Si’, the New Encyclical

The new encyclical *Laudato Si* on the care for our common home was signed by Pope Francis on 24 May 2015. It is the second encyclical of Pope Francis and it deals with the protection of the environment of earth. It consists of six chapters with 246 paragraphs. This encyclical is written, taking inspiration from his patron saint, St. Francis of Assisi, the lover of the nature. A translation and commentary of the encyclical in Malayalam was edited by Rev. Dr. Andrews Mekkattukunnel and published by the OIRSI Publications, Vadavathoor, Kottayam.

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